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Samuel Parker.

THE COURT OF THE GENTILES.

PART III.

THE VANITY OF PAGAN PHILOSOPHIE DEMONSTRATED,

From its Causes, Parts, Proprieties, and Effects; namely Pagan Idolatrie, *Judaic* Apostasie, *Gnostic* Infusions, Errors among the *Greek* Fathers, specially *Origen*, *Arianisme*, *Pelagianisme*, and the whole Systeme of *Papisme* or *Antichristianisme*, distributed into three Parts, *Mystic*, *Scholastic*, and *Canonic* Theologie.

By *Theophilus Gale.*

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PREFACE.

WHatever fals under the Law of Creation, is thereby limited and confined: and by how much the more excellent and perfect the thing is, by so much the greater is its *Vitiositie* and *Vanitie*; if it excede its just limits: For *the corruption of the best things is ever worst.* This is in nothing more evident than in Philosophie; which in its original and primitive Idea was most August and Glorious: but now, alas! alas! what an inane, confused, sterile thing is it! How difficult is it to separate any regular Use from the Abuse thereof! The Design of this following Discourse is to explicate, and demonstrate the prodigious Abuses; which Philosophie, by reason of the *Vanitie*, *Errors*, and *Prejudices* of mans corrupt mind, has been obnoxious unto; whereof we have prefixed an Introductorie Breviarie in our Preface to the second Part, as also in the Contents of this third; so that we shal not need to Preface any thing farther hereof. That which we have now under Contemplation is a Prœmial account of the grand *Design*, *Moment*, and *Use* of this Third Part, touching the *VANITIE OF PAGAN PHILOSOPHIE*; in order to a separation of its *Abuse* from the regular *Use* thereof.

The Corruption of Philosophie.

As for the *grand Design* of this Discourse; we must ingenuously confesse, it gave us some of the first and principal Ideas and Impressions of al our Contemplations for the Reformation of Philosophie. For after long Observation and Inquisition made into the many prodi-

The Design of this Discourse.

gioſe Errors, and grand Apoſtaſies of the Church in al Ages, ſpecially under Antichriſt; we find that *Vain Philoſophie* lies as a latent root, and conceled ſpring of this *Myſterie of Iniquitie.* Whence ſpringes al Apoſtaſie in Profeſſion; but from ſome degree of Apoſtaſie in Light and Affection? As God's departure from Churches is gradual, ſo the departure of Churches from God: And what are the firſt ſteps of departing from God; but when the Love of God and his Evangelic Truths is ſhut out of the heart? Is there not a ſtrange Infatuation and calloſe ſtupiditie in the leaſt degree of backſliding from the love of the Truth and its ſimplicitie? And was not this that which gave the firſt lines to the formation of that *Man of Sin*, and his Antichriſtian Apoſtaſie? This
2 Theſ. 2. 10, 11. the Spirit of God aſſures us of; 2 *Theſ.* 2. 10, 11. foretelling, [*That the Man of Sin ſhould come*] *with al deceivableneſſe of unrighteouſneſſe; becauſe they received not the love of the Truth, that they might be ſaved. And for this cauſe God ſhal ſend them ſtrong deluſion; that they ſhould believe a lie.* The whole ſtreſſe of this Antichriſtian Apoſtaſie ſeems to be laid on this, that *men received not the love of the Truth*; or the Truth in the love thereof. This was that maligne worme that lay at the root of the heart; which cauſed a vital decay in Chriſtianitie, and ſo laid the foundation of that great Antichriſtian Apoſtaſie; even in thoſe Primitive Churches. As in Nature al withering begins at the root, though it firſt appear in the branches; ſo in al Apoſtaſie, the conſumtion begins firſt at the heart. And whence proceded this vital conſumtion at the heart of the firſt Chriſtians and Churches; but from want of love to Evangelic Truth, and its ſimplicitie? Was it not hence that many of the Fathers, ſpecially *Origen*, and ſuch as were educated in the Schole at *Alexandria*, labored under a libidinoſe inſatiable thirſt after Vain Philoſophie; vainly hoping

there-

thereby to beautifie and adorne Christian Theologie? But did they really attain their End? was not the whole Systeme of Antichristian *Errors*, *Apostasies*, and *Abominations* introduced hereby? This we have copiosely demonstrated, *Book II.* of this Third Part.

If it be further inquired, how it comes to passe; that Pagan Philosophie, which containes in it so many useful Philosophemes and Contemplations, should have such a venimous influence on the worst of Errors and Apostasies? That which satisfies mine own Inquisition herein may be reduced to these three Heads: (1) The *Vanitie* and *Malignitie of the Object.* (2) *The Vanitie* and *Malignitie of the Subject.* (3) *The Curse of God on both.* 1. The *Object*, *Pagan Philosophie*, considered in it selfe, containes in it much of *Vanitie* and *Malignitie.* This we have sufficiently demonstrated, *B.* 1. throughout; from the *Causes*, *Parts*, and *Adjuncts of Pagan Philosophie.* But that wherein the Spirit of its malignitie seems to consiste is not so much its *Mater*, *Parts*, *Adjuncts*, or *effective springs*, as its principal End and Designe; which is to reduce and advance lapsed man to a state of Integritie and Perfection, by the force and improvement of his own Free-wil. The grand Designe of *Ethnic* Philosophie, in its original constitution, was to put men under a Covenant of Workes; thereby to keep them from Sin, and to merit Life. Proud nature ever affectes an Independence as to God; and to procure a Divine life by its own forces: What more pleasing to corrupt nature, than to act from, and for it selfe? O! how fruitful is the root of the Old Covenant in corrupt nature! How apt is every man by nature to run himselfe on a Covenant of Workes; and deifie some righteousnesse of his own, though never so unrighteous! What latent venes of *Pelagianisme* are there in the hearts of al by nature! whence, according to *Augustin*, *Pelagianisme is* the

The malignitie of Pagan Philosophie.

1. *As considered in it selfe.*

the Hereſie of Nature. Now what was the πρῶτον ψεῦδος, or *prime Error* of al *Ethnic* Philoſophie but this; ſo to *cultivate*, *refine* and *elevate* corrupt nature, as to render it a fit Temple of the Deitie; without the ſuperaddition of Medicinal Grace? It's true, that *Socratic* and *Platonic* Philoſophie ſpeakes much of *the Divine Infuſion of Virtue*; yet ſtil as the reward of men's endeavors, without the leaſt regard to the New Covenant or true Mediator.

2. *As to its Subject.*

2. But yet the principal poiſon and malignitie of Pagan Philoſophie aroſe from the Spirits and Principes of thoſe; who compoſed the ſame, or were converſant therein. Had Philoſophie been never ſo pure and virgin in it ſelf; yet falling on carnal, proud, and wanton wits, how ſoon was it adulterated and rendred vain; yea noxious! We ſee, by ſad experience; how ſoon the Evangel of our Lord, and Evangelic Dogmes are turned into the greateſt Errors; when men of corrupt minds engage therein. How much more then was Philoſophie, in it ſelf ſo corrupt, obnoxious to Vanitie and corruption, when the minds of men engaged therein were ſo vain and corrupt! Thus much the Scripture takes notice of, touching the Philoſophers, *Rom.* 1. 21. *But became vain in their imaginations, and their fooliſh hearts were darkened.* The natural imagination is the moſt vain thing in the world: how doth it like the ſilke-worme, lie entangled in thoſe Philoſophemes, which came out of its own bowels! How ſoon did luſt in thoſe blind Philoſophers, put out the light of Reaſon, and ſo darken their fooliſh hearts! Hence it follows, *v.*22. *Profeſſing themſelves to be wiſe* [*i.e.* great *Sophiſtes*] *they became fools.* There is nothing more worthy of compaſſion, than the blindneſſe of ſuch proud Sophiſtes, who profeſſe themſelves the moſt quick-ſighted and ſage in the world. Is not the terrible peſtiferous darkeneſſe of ſuch, by ſo much the more

Rom. 1. 21.

Ver. 22.

more deplorable, in that they take it for Light, which they follow with pleasure, as Children do the *Ignis fatuus*, which leades them to precipices and ruine? Are not such greatly to be pitied, who use their Reason only to render them more unreasonable? And has not this been a principal cause of the Vanitie of Philosophie, and its pestiferous influences on al great Apostasies?

3. We may adde hereto the *Curse* of God on Philosophie and Philosophers, for the abuse of that Natural or Traditional Light vouchsafed to them. This is more than intimated by *Paul*, in his Sacred Discourse of the Gentiles Philosophie, *Rom.* 1. 28. *And even as they did not like to retain God in their knowlege, God gave them over to a reprobate mind, to do those things that are not convenient.* He saith, (1) *They did not like to retain God in their knowlege.* Ἐπίγνωσις signifies [1] in the general any *Agnition*, whereby a thing is acknowleged to be what it is. So *Rom.* 3. 10. *Col.* 1. 2. & 2. 2. as elsewhere. And then the sense is, *they did not like to retain God in their acknowlegement*; *i.e.* to acknowlege him such as indeed he is, most perfect, alsufficient, simple, pure, just, &c. [2] *Science*, *Intelligence*, *right Reason*, as *Rom.* 10. 2. And thus the sense is; albeit they had some notices of God, yet they did not like to retain him in the true science or right understanding of him. [3] More particularly, a *faithful*, *salutiferous*, *obediential acknowlegement*. Thus *Ephes.* 1. 17. & 4. 13. *Phil.* 1. 9. So it implies, a *more accurate*, *exact*, *active knowlege*, according to that *Greek* Glosse, ἐπίγνωσις, γνῶσις ἐπὶ γνῶσιν, *Agnition*, is *knowlege superadded to knowlege*, *i.e.* to speak in the Scholastic idiome, *cognition practically practic*; *affective and effective knowlege*; *distinct exact knowlege*. They had many sublime notices and Metaphysic Contemplations of God, but not such as did worke their hearts to any real love, and obedience of God. Whence it follows:

3. *As to the Curse of God.*

Rom. 1. 28.

(2) God

(2) *God gave them over to a reprobate mind.* Ἀδόκιμος notes, [1] *Rejected.* So *Hebr.* 6. 8. ἀδόκιμος καὶ κατάρας ἐγγύς, *rejected and nigh unto curſing.* Thus the ſenſe is, they rejected God in their mind, and God delivered them up to a *rejected mind.* [2] *Adulterine, ſpurious,* and thence *rejectaneous:* as ἄδοκιμον νόμισμα, *rejectaneous, adulterine money.* Thus it's taken, 2*Cor.*13.5,6, 7. 2*Tim.*3.8. *Tit.* 1. 6. and ſo the ſenſe is, God gave them up to a *droſſie, vain, adulterine mind.* [3] *Perverſe, contrary to right Reaſon.* And thus it's primarily to be underſtood here; and ſo there is an elegant alluſion between ἐδοκίμασαν & ἀδόκιμον, they did not *approve of, and acknowlege* God in their practic Judgements or Conſciences; and therefore God did not *approve* of, or *own* their practic judgements, but delivered them up to a reprobate or perverſe judgement; which hurried them into al manner of Idolatrie and wickedneſſes, as is ſpecified *v.*26,---31. Thence it follows, (3) ποιεῖν τὰ μὴ καθήκοντα, *To do things not convenient.* Theſe proud Sophiſtes, ſpecially the *Stoics,* boaſted greatly of their τὸ καθῆκον & πρεπῶδες, *that which is congruous and convenient:* wherein they placed the whole of Philoſophie. So *Clemens Alexandr. Pædag. pag.* 101. *The Stoics cal that which is done according to the obedience of Reaſon and Virtue,* πρεπῶδες καὶ καθῆκον, *congruous and convenient.* And O! how much did they vainly glorie in this *Congruitie and Convenience* of their actions! Yea, did they not as many now-adayes, meaſure the Great God, and his Divine Perfections by Rules of *Congruitie* and *Convenience,* coined by their vain imaginations? But *Paul* gives us their true Character, *that being delivered up to a reprobate mind, they did things not convenient; i.e.* they fel into the moſt prodigioſe Immoralities, notwithſtanding al their pretended Moralitie. And how juſtly doth God leave ſuch as place their own *Wiſedome* and *Moralitie* in the Throne of God, to commit

commit the most undecent Immoralities? Thus God bemisted the degenerate mindes of those proud *Sophistes* and *Moralistes*, causing their very light and Moral Virtue to play the Knaves with them, and betray them into the hands of the worst Immoralities; as *v.* 29, 30, 31. Oh! how mysterious & invisible are Gods ways of giving men up to a Reprobate mind! How soon doth light harden those whom it doth not soften! Can there be a more severe judgement, than for men to be given up to a Reprobate mind, and the lusts of their own hearts? May we then wonder that *Ethnic* Philosophie should prove in it self so vain and venimous, as also in its influences on the Church of God, when it was under so great a curse of God?

Neither hath this Judiciary curse terminated only on Pagan Philosophie, but also diffused it self throughout almost the whole of Scholastic Theologie. Yea, I must confesse my self to be in this point of the same persuasion with pious *Jansenius*, that great Patron of Medicinal Grace, who, in his *August. Tom.* 2. *l.* 2. *c.* 2. *pag.* 326. tels us, 'That he could not but vehemently 'wonder, that many of the Gentile Philosophers Phi-'losophised far more piously and rightly, of the prin-'cipal heads of Moral Doctrine and Grace, than many 'Christian Scholemen, *&c.* Of which see more *Book* 2. *Chap.* 2. *Sect.* 1. § 4. of this *Part* 3. And a great Prelat of this Age and Nation assures us, *That there hath not been a greater plague to Christian Religion than Schole-Divinitie.* And he gives this reason of it: 'When men wil be wiser than God, and thinke by 'their foolish wisdome to adde to Gods Word; God, 'to convince them of their folie, suffers Satan to sow 'seeds of Heresie and Division among them. Such is the vanitie and malignitie of Philosophie, and al hu-

man wisdome, when abused by men of reprobate minds, and so brought under a Divine Curse.

The right use of Philosophie. Hence we see how necessary it is for any, that wil make a right use of Philosophie, to separate therefrom its vanitie and abuses: and how can this be duely performed, but by a curiose Contemplation of, and Inquisition into the *Causes*, *Adjuncts*, and *Effects* of vain Philosophie; which is the principal Intendement of the following Discourse. And if we wil indeed render Philosophie useful we must observe these general Rules: (1) *That al Philosophie be reduced, to and measured by its original and perfect Exemplar, the Divine Word and Light.* Had the first Fathers, *Origen*, *&c.* as also the Scholastic Theologues, their Successors, taken this course, what great use might they have made of *Ethnic* Philosophie, and preserved the Church from those monstrose Errors, and Abuses that followed the same? (2) *That so much only of Pagan Philosophie must be admitted as may subserve Christian Theologie, not oppose the same.* (3) *That not the end of Ethnic Philosophie, or Philosophers, may be assumed by us, but only such Philosophemes as may serve to explicate Dogmes in Theologie.* The End both of Pagan Philosophie and Philosophers, being to exalt the *Lights* and *Heats*, or *Forces* of corrupt nature, and to reduce men to the old antiquated Covenant of Workes, this may in no regard be admitted by Christians, who are under a New Covenant: yet there are many excellent Philosophemes and Notions both Moral and Metaphysic, which if improved by an humble fidele mind, on Evangelic Principes and Motives, may be of great use, not only for the Moralising of Persons and Republics, but also for the Explication of many momentose Verities in Christian Theologie. Hereof we have given many Specimens in our Fourth

See more of these Rules Philos. Genera. Disser. Proem. *p. 7, &c.*

Part

Part of the *Court of the Gentiles*, as alſo in our *Philoſophia Generalis*, *Part* 1. *Lib.* 3. *Chap.* 3, 4. and *Part* 2.

We are alſo to premit ſomething touching the *Forme* and *Method* of this following Diſcourſe; which we have endeavored to ſuit to our Mater, as Nature doth her Formes. And whereas we have explicated and inſiſted on ſo many Textes of Scripture, we preſume that wil not be thought impertinent; ſithat our main ſubject is the *Vanitie* and *Abuſes* of Philoſophie, which are beſt evidenced by *Divine Light*. We may not alſo pretermit without ſome mention the many Citations and Explications made uſe of by us out of *Grotius*; whoſe Annotations and Illuſtrations we have frequently cited; not as if we eſtimed him an authentic Judge in maters of Faith or Scripture; but as he was a good Critic, wel-skilled in Antiquitie, and a perſon of great eſtime for his Learning; ſo that it cannot be conceived, that his Indignation againſt Pagan Philoſophie ſhould procede from any groundleſſe prejudice againſt the ſame; but rather from a juſt and deſerved apprehenſion of the many evils and peſtiferous effects that attended the abuſe thereof. I muſt ingenuouſly confeſſe; that when I did read *Grotius*'s Annotations on the New Teſtament, and diligently obſerved, how much he decried vain Philoſophie, by reaſon of its noxious Infuſions, and venimous influences on the principal Errors in the Chriſtian Church; it put me on more curioſe Inquiſition and diligent reſearches into this mater: wherein I found the Abuſes of Philoſophie much greater, than ever I imagined. *The Forme of this Diſcourſe.*

As for *Grotius* himſelf, if it may not ſeem too great preſumtion to give the world my Character of ſo Learned a man; I conceive he did the Church and

Learned men good ſervice; before he, by reaſon of Intereſt or Diſcontent, fel off to *Socinianiſme*, and *Caſſandrian Poperie*; which his Controverſies with *Rivet* demonſtrate him greatly propenſe unto. And to make good this my Charge, I ſhal give a Specimen of ſome *Socinian* and *Popiſh* Errors; which lie ſcattered in his Annotations on the New Teſtament. On *Joh.* 8. 58. he renders ἐγὼ εἰμι, eram, *I was.* *i.e.* ſaith he, *Chriſt was before Abraham in Divine appointment.* So *Joh.* 10. 38. he ſaith, *That the Father was in him by his influence; and he was in the Father by perfect obedience.* So *Joh.* 17. 5. he underſtandes, παρὰ σοὶ, *of the Divine Decree.* Al which overthrow Chriſt's Deitie. Again, *Joh.* 17. 12. ἐγὼ ἐτήρουν αὐτούς. *i.e.* ſaith he, *I have by my daily precepts and exemple endeavored it, &c.* Where he makes Chriſt a Mediator only by Precepts and Exemple; according to the *Socinian* Mode. And then he addes, that υἱὸς ἀπωλείας, *Son of perdition*, is ſaid not of any Deſtination of God, but of his own merit; whereby he denies Reprobation. And *ver.* 21. ἵνα πάντες ἓν ὦσι, *that they may be al one*; i.e. ſaith he, *one in faith and love:* which notes only a Moral union with Chriſt. So *ver.* 26. Κἀγὼ ἐν αὐτοῖς. *i.e.* ſaith he, *by Dogme and Exemple.* Again, 1 *Cor.* 8. 11. he ſaith, *that Chriſt died altogether for al men, that they might be converted by the Goſpel; therefore alſo for them that periſh.* Which is both *Pelagian*, *Socinian*, and *Popiſh.* Epheſ. 6. 19. he hath this expreſſion; *Shal we thinke, that the prayers of Paul reigning with Chriſt profit us nothing?* where he aſſertes the Interceſſion of Saints. And *ver.* 23. ἀπὸ Θεοῦ πατρὸς καὶ κυρίου, he thus explicates: *He hath joined the principal cauſe with the ſecond cauſe.* Where he makes Chriſt a ſecond cauſe, which is ranke *Socinianiſme*, and *Arianiſme*, foiſted into the Primitive Churches by *Origen*; as we have demonſtrated,

Book

Book 2. *Chap.* 1. §. 8, 9. So *Philip.* 2. 6. he interprets εἶναι ἴσα Θεῷ, *to be looked-on as God.* And on *Phil.* 3. 11. he saith, εἴπως, *sheweth the thing to be uncertain*; whereby he agrees with the *Papists*, in denying *Assurance.* So in *ver.* 12, 13. he assertes *falling from Grace.* Also *Col.* 2. 13. νεκροὺς, *Dead in sins*, he understandes with a diminution, *as it were dead.* Moreover on 2 *Tim.* 4. 7. he upbraides such *who trusted in imputed Righteousnesse*; which is the spirit of *Poperie.* And 1 *Tim.* 3. 16. *God was manifest, &c.* he leaves out God; and applies al to the Gospel: which he learned from the *Socinians.* Again, *Tit.* 1. 1. ἐκλεκτῶν Θεοῦ, he interprets of *Election by or for faith.* And on *Heb.* 6. 4, 5. he concludes; *that the best of Christians may fal from Grace.* And *Hebr.* 10. 5. he interprets Christs coming into the world, of his passing from a private life to his Ministerial Office; which subvertes the Deitie of Christ. And *ver.* 18. by ἄφεσιν, *Remission of sin*, he understandes the *sanation* or *curing* of the soul from sin; which is manifest *Papisme.* And *Hebr.* 10. 29. he saith; *that justified persons, who have received the spirit, may fal away.* And *James* 2. 23. by ἐλογίσθη, *imputed*, he understandes, *that faith was reputed by God as an egregious thing*; which is ranke *Sociniani sme.* And *Revel.* 20. 15. on ἐν τῇ βίβλῳ, he saith, *that it sufficeth not, that the name be sometime written in the book of life; &c.* How much he endeavored to elude and evade al those Characteristic notes of Antichrist given by *Paul* and *John*, affixing them on *Simon Magus*, or some other; is evident by his Notes on 2 *Thes.* 2. 3, 4, 5, *&c.* as also by his Epistles; specially *Epist.* 199. to *Curcellæus.*

These Reflexions on *Grotius* I conceive expedient, as a Premonition to young Students; that they imbibe not his erroneous Infusions, together with his Learned Annotations. I am not ignorant that by opposing *Grotius*, I greatly

I greatly incur the cenſure and diſpleaſure of ſome Learned men; which is no way deſirable to an ingenuous ſpirit, or to any that love their repoſe; but this I can truely ſay, that I would differ from none farther than they differ from Truth; which ought to be more eſtimed by us than the eſtime of men, or our own quiet; of which more fully in the cloſe to our Preface, *Part* 4.

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BREVIARIE of CONTENTS.

THE COURT OF THE GENTILES.

PART III.

The Vanitie of PAGAN PHILOSOPHIE.

PREFACE.

The Corruption of Philosophie 1
The Designe of this Discourse 2
The malignitie of Pagan Philosophie in regard (1) of it self; (2) of its subject, mans vain heart 4
(3) Of Gods Judicial Curse 5
The right use of Philosophie 6
The Forme of this Discourse 9
Some Reflexions on Grotius's *Errors, diffused throughout his Annotations* 9

BOOK I.

The Vanitie of Pagan Philosophie, from its Causes, Parts, and Proprieties.

CHAP. I.

The Vanitie of Pagan Philosophie from its Causes.

The Vanitie of Philosophie from its Causes.
(1) Ignorance 2
(2) Human Inventions 3
(3) Curiositie, and affectation of Novitie 8
(4) Spiritual Pride 9
Pride brings Divine Mysteries to the measure of Carnal Reason 11
Other evils of Pride 12
Pride the Cause of Atheisme, &c. 13
(5) Carnal Confidence 14
Socrates's *sense of Dependence* 15
(6) Litigations about words 16
The effects of these Contentions 18
(7) Opiniatretie and Dogmatising 21
(8) Carnal Policie of Philosophers 22
(9) Judiciary Blindnesse 24
(10) Idolatrie: (11) Mythologie 25

CHAP. II.

The Vanitie of Philosophie from its Mater, Parts, &c.

(1) The Vanitie of Eristic Logic 26
The Origine of Eristic Logic 28
Aristotle's *Logic Sophisticated by the* Arabians *and Scholemen.* 29
(2) The Vanitie of Ethnic Physics 30
Physics the cause of Idolatrie 32
(3) The Vanitie of the Mathematics 33
Astronomie the cause [1] *of Idolatrie* Ib.

[2] *Of*

[2] *Of Atheisme* 34
(3) *The Vanitie of Ethics* 35
Their Defect as to Mater and End 36
Their Defect as to Principes 37
Right Reason their Rule Ib.
Ethnic Moralists Free-willers 38
Socrates *against Free-wil* 39
Free-wil the root of Pelagianisme 40
No Moral or Natural Virtue but what is Supernatural Ib.
The Pelagians *worse than Philosophers* 41
Other Defects as to Principes Ib.
(4) *The Vanitie of Philosophic Politics* 42
[1] *As compared with Divine Politics* 43
[2] *As to their End, Mater, and Effects* 44

CHAP. III.
The Vanitie of Metaphysics and Divination.

The Corruption of Natural Theologie 45
(1) *As to its ultimate Object, God* 47
[1] *Few understood any thing of God* Ib.
[2] *They had no knowlege of the Trinitie* 48
Their notions about ὁ λόγος gave rise to Arianisme 49
[3] *Their Vanitie as to Divine Ideas* 50
(2) *As to its mediate Object* Ib.
Al their Demon-Doctrines vain 51
The Vanitie of their Metaphysic Philosophemes about the Soul, its 56
(1) *Pre-existence,* (2) *Metempsychose,* (3) *Purgations* 57
Pagan Divination most corrupt Ib.
Judaic Divination imitated by Pagans Ib.
Divination part of their Demon-Doctrines 58
Apollo *their great Oracle* 59
The Origine of Delphic *Divination* Ib.
The nature of Divination out of Plato 60
(1) *Its Origine by Divine Aflation* 61
(2) *The Instruments, Poets and Prophets* Ib.
(3) *Those Diviners Ecstatic* 62
(4) *Divination by Enthusiasme* 63
(5) *Those Enthusiastes had their Judges* Ib.
(6) *The End of Divination, friendship with God* 64
The sundry kinds of Divination Ib.
(1) *By Dreams* Ib.
(2) *By Sternutation* 65
(3) *By Magic strictly termed* 66
Apollonius Tyanæus *his Magic and Demon-Doctrines a type of Antichrist* Ib.
Divination by Bestes, Men, and Plants 68
By Elements and Things Artificial 69

CHAP. IV.
The Vanitie of Pagan Philosophie from its Forme, and Proprieties.

The Corruption of Symbolic Philosophie 70
The Origine of Symbolic Philosophie 71
The Jewish *Cabala, its Origine, &c.* 76
The Vanitie of Philosophie in regard of its Proprieties 78
(1) *The Deficience of Philosophie as to Truth* Ib.
Philosophie but Nocturne Science Ib.
(2) *Pagan Philosophie only Artificial and Equivocal, not real* 82
(3) *Pagan Philosophie only general, not experimental* 85
(4) *Pagan Philosophie only obscure and cloudy, not distinct* 87
(5) *Pagan Philosophie incertain* 89
(6) *Pagan Philosophie not truely discursive, but sophistic* 91
(7) *Pagan Philosophie not truely Noetic* 92
(8) *Pagan Philosophie defective as to Prudence,* 93
[1] *Self-Reflexion,* [2] *Providence,* [3] *Good Counsel, &c.* 94
(9) *Pagan Philosophie not Transformative* 95

BOOK II.
The Vanitie of Pagan Philosophie in regard of its Effects.

CHAP. I.
Pagan Philosophie the cause of Pagan Idolatrie, Judaic Apostasie, and Errors in the Primitive Churches.

Pagan Philosophie vain, (1) *as it came short of its End* 98
(2) *As it proved Soul-deceit* 99
(3) *As the cause of Idolatrie* 102
Demons from Pagan Philosophie 103
Demons worshipped [1] *by Images* 104
[2] *By Shrines,* [3] *by Cuttings,* [4] *by Columnes*

lumnes 105
What Influence Idolatrie received from Philosophie 106
(4) *Philosophie the cause of Atheisme* 108
[1] *Natural Philosophie and Medicine* 110
[2] *The Mathematics, Astrologie, &c.* Ib.
[3] *Politic Philosophie* 111
[4] *Eristic Philosophie or Logic* 112
Israelitic Apostasies from Pagan Philosophie 113
The Judaic Cabala from the Grecian *Philosophie* 117
The Judaic Talmud from Pagan Philosophie 119
Judaic Disputation from Pagan Philosophie 120
Pagan Philosophie the cause of the greatest Errors in the Christian Churches 121
The Gnostics *Errors from Pagan Philosophie* 123
The Origination of their Name Ib.
Their Mystic Theologie Pythagorean, *Mythic and fabulose* 124
(1) *Their Æones, Origine and Office as Mediators,* Pythagorean, *&c.* 125
(2) *Their wil-worship* Pythagorean 128
(3) *Their forbidding Mariage* 129
(4) *Abstinence,* (5) *Sorcerie,* (6) *Sensualitie* Ib.
(7) *Expiation,* (8) *Allegoric Resurrection* 130
Pagan Philosophie the cause of Errors among the Fathers, Justin Martyr, Clemens Alexandrinus, *&c.* 131
Origen's *Errors from Philosophie* 132
(1) Origen *the Founder of* Pelagianisme Ib.
(2) Arianisme *from* Origen 133
(3) Poperie *from* Origen 134
Other Errors of Origen 135
Origen's *Character* 136
Origen's *Errors from* Platonic *Philosophie* 137
Primitive Errors from Philosophie 138
The Samosatenan *and* Arian *Heresie from Philosophie* 139
Philosophie the cause of Pelagianisme 141
A Summarie of Pelagianisme 143
Augustin's *Zele against* Pelagianisme 144
The Jansenistes *Zele against it* 146

CHAP. II.

Pagan Philosophie the cause of al Antichristianisme.

SECT. I.

Antichrist's Mystic and Scholastic Theologie from Ethnic Philosophie.

Antichrist's Mystic Theologie from the Egyptian *Monkes* 149
These Egyptian *Monkes Apes of* Pythagoreans *and* Egyptian *Priests* 150
Mystic Theologie from Pythagorean *and* Platonic *Philosophie* 151
(1) *The Mater of Mystic Theologie,* Pythagorean *and* Platonic 152
(2) *Mystic Theologie as to its Forme,* Pythagorean *and* Platonic 153
The Origine of the Scholemen and their Philosophie from Aristotle 154
The Eristic mode of Scholastic Theologie from Philosophie 155
How far the Arabians *contributed to Scholastic Theologie* 156
The Mater of Schole-Divinitie, specially Pelagian *Infusions, from Philosophie* 159
The Pelagian *Apathie, Free-wil,* &c. *from Philosophie* 160
Pelagian *Armes from Philosophie* 161

SECT. II.

A general account of Antichrist's Canonic Theologie and Ἀγιολατρεία, with its Traduction from the Philosophers Δαιμονολατρεία.

Canonic Antichristianisme from Pagan Philosophie 163
The Forme of Antichrist's Canon-Law, from the Churches Autoritie, taken up in Imitation of Pythagorean *Dogmes* 165
The Mater of Antichrist's Canon-Law from Pagan Philosophie 170
Antichrist's Canonised Saints Imitamens of Pagan-Demons 171
The Origine of Popish *Saints the same with that of Pagan Demons* 174
Both from a fond conceit of some great excellence in them 176
The Canonisation of Saints an Imitamen of Demon-Apotheosis 178
The Saints Mediatory Office in Imitation of Demon-Mediators 180

SECT. III.

That Antichrist's ἀγιολατρεία is but an Imi-

tamen of the Philosophers Δαιμονολατρεία, demonstrated from its parts.

Antichrist's Ἁγιολατρεία *an Imitamen of Pagan* Δεισιδαιμονία 184
The Essence of Antichrist's Apostasie in Idolatrie 184
The Antichristian Church termed, Revel. 17. 5. Babylon the great, the mother of Harlots 185
Rev. 13. 1. The name of Blasphemie 186
Antichrists Saint-worship an Imitamen of Demon-worship 187
The Commemoration of Martyrs at their Graves, by Temples and Panegyrics, from Demon-Temples and Panegyrics 188
Popish Festivals, Hymnes, Playes, &c. from Demon-worship 192
Antichrists Epiphanie from Pagan Epiphanie Ib.
Popish Hymnes from Demon-Hymnes 193
Popish-Playes from Demon-Playes 194
Popish-Festes from Demon-Festes Ib.
Popish Images from Demons 195
Popish Crosses Imitamens of Pagans 198
Templing of Reliques Pagan Institutes Ib.
Antichrists Sacrifices from Demons 199
The Sacrifice of the Masse an Imitamen of Demon-Sacrifices 200
The Cup in the Lords Supper turned by the Papists *into a* Cup of Demons 202
Popish Tenths and Offerings from Demons Ib.
Popish Exorcisme and Lying Wonders from Demons 203
Invocation of Saints from Demon-Invocation 204
Pagan Rites assumed by Papists, (1) *sprinkling Holy Water,* (2) *Sacred Fire,* (3) *Sacred Groves,* (4) *Bowing towards the East* 206
(5) *God-fathers Gifts,* (6) *Distinctive Garments, and other Rites* 207
Al Antichrists Canonic Fastes and Abstinences from Demon-worship 209
Popish Monastic Life another part of the Doctrine of Demons 211
The Origine of Monastic Constitutions 213
Al Antichrists workes of Supererogation and Merits, parts of Demon-Dogmes 214
Bodily Exercices and Wil-worship from Demon-Institutes 216
Antichrist's Purgatorie from the Philosophers Ἐκπύρωσις 218
Plato's *τελεταὶ, or Sacrifices for the Dead* 219
Antichristian Purgatorie from the Schole of Alexandria 221

SECT. IV.

Papal Primatie and Traditions from Ethnic Philosophie.

Antichrists Canonic Primatie an Imitamen of the Pagan 222
The Different Orders of Priests, Arch-Presbyters, Chorepiscopi, Bishops, Arch-Bishops, Metropolitans, Primates and Patriarches in the Roman *Church from the Gentile Flamens, Arch-flamens, and Proto-flamens* Ib.
Hierarchie among the Pagans 223
Papal Primatie began at Alexandria, *in imitation of the Philosophers Scholes* Ib.
The chief Seat of Papal Primatie at Rome, *in Imitation of Pagan Hierarchie* 224
The Popes Supremacie an Imitamen of the Emperors being Pontifex Maximus Ib.
Antichrist's Character by Paul, 2 Thes. 2. 3, 4. 225
V. 3. ἡ Ἀποστασία, That Apostasie 226
That Man of Sin, *both Intensively and Extensively* 226——229
That Son of Perdition 230
V. 4. Called God 231
Σέβασμα, Worshipped, *what* Ib.
The Pope above the Emperor 232
Καθίσαι, to Rule, *what* Ib.
The King of Babylon *and* Tyre, *also* Antiochus, *and the* Roman *Emperor Types of Antichrist* 233
In the Temple of God Ib.
As God, *what it notes* 234
Al Popish Traditions Doctrines of Demons 235
The Sum of Demon-Doctrines espoused by Antichrist 237

Table of Hebraic Words Explicated.

אגרתא, *hidden sense* 76
אש יה, Ἑστία, *Vesta* 206
בעלים, *Baalim*, who 104, 182
בן, *Ben, a Son, addicted* 230
בת קול, *a kind of Prophetie* 58
גבה, *Pride* 13
גרף, *to blaspheme* 187
דרושא, *Investigator* 31
דרש, *the hidden sense* 76
הסכיל, *to convince of folie* 31
הפוסקים, ὀρθοτομοῦντες 121
התל, *to deceive* 52, 101
חרף, *to blaspheme* 187
חכמים, *wise*, who 35
חיים טובים, *God save you* 65
כרש, *Coresh, Cyrus* 182
לב, *the practic Judgement* 98
מחקר, *Disputation* 31
טבטיות, *vain Questions* 74
מדות, *Proprieties* 120
משלים, *Proverbes* 35
נאץ, *to provoke to wrath* 187
נבואה, *Prophetie* 57
נדבת, *humane Rites* 169
נשים, *Wives* 211
ספר, *a Scribe* 42
עול תורה, *the yoke of Law* 166
עצם, *Essence or Bodie* 53
קבל, *Cabala* 75, 76, 117, 216
קרב, *to approche for worship* 17
רבי, *Rabbi*, διδάσκαλος 171
רוח קדש, *the spirit of Prophetie* 58
רמה, *to deceive* 52, 101
שר, *a Destroyer* 59
שמע, *to hear* 118
תושיה, *sound wisdome* 85
תלמוד, *Talmud*, what 119

Table of Grecanic Words Explicated.

Ἄγαλμα, *an Image* 58, 196
Ἀγάπη, *Love-Festes* 130
Ἀγγίνοια, *Sagacitie* 87
Αἰῶνες, *Æones* 126
Ἄνθρωπος τῆς ἁμαρτίας 226
Ἀντίθεσις, *Contradiction* 20
Ἀπόδειξις, *a Demonstration* 90
Ἀποδοχὴ, *Acception* 216
Ἀπόλλων, *Apollo* 59
Ἀσέλγεια, *Luxurie*, whence 129
Ἀστοχεῖν, *to erre* 75
Αὐγὴ, *Lustre*, thence *Augustus* 231
Αὐτεξέσιον, *Freet-wil*, what 39

Βαιτύλια, *Bætylia*, what 198
Γάγγραινα, *a Gangrene*, what 122
Γενεαλογία, *Genealogie* 73, 120, 125
Γνώμαι ἠθικαὶ, *Ethic Characters* 35
Γνῶσις, *Gnostic Science* 10, 74, 123
Γνωστικοὶ, *Gnostics* 74, 124

Δαιμόνιον, *a Demon*, what 67, 103, 171, 180
Δεισιδαιμονία, *Demon-worship* 171—176, 181, 236
Διαλεκτικὴ, *Dialectic* 91
Διαλογισμὸς, *Ratiocination* 24, 26, 93—99
Διαμαρτυρόμενος, *Obtesting* 121
Διαπαρατριβὴ, *perverse Dispute* 18
Διατειβὴ, *an accurate Disputation* 18
Διδασκαλία, *a Constitution, or Canon* 165, 169, 171
Διδασκαλίαι Δαιμωνίων, what 67, 165, 171
Διδάσκαλος, *an Institutor* 171
Δογματίζειν, *to Dogmatise*, what 7, 169
Δοκεῖν, *to presume* 10

Ἐθελοθρησκεία, *Wil-worship*, what 128, 169
Εἰκονολατρεία, *Image-worship* 105, 197
Εἰς τὸν ναὸν, *in the Temple* 233
Ἐκνήφειν, *to awake* 9
Ἐκπύρωσις, *Purgation by fire* 218
Ἔκστασις, *Ecstasie*, what 62

Table of Grecanic Words Explicated.

Ἔλεγχος, *Evidence*, what 88
Ἐμβατεύειν, *to Invade* 8, 84
Ἐνέχεσθαι, *to be Entangled* 166
Ἐνθουσιασμὸς, *Enthusiasme* 63
Ἐπιφάνεια, *Epiphanie* 192
Εὐβελία, *Good counsel* 94
Εὐφυΐα, *Good nature*, what 39
Ἐπίγνωσις, *Agnition*, Pref. 5

Θέλειν, *to desire ardently* 75
Θεογονία, *Theogonie*, what 127
Θίγης, *handle, or touch* 212
Θρησκεία, *Religiose worship* 128
Θυμὸς, *Poison* 228

Ἰευ πατὴρ, thence *Jupiter* 232

Καθῆκον, *Congruous*, Pref. 6
Καθίσαι, *to Rule* 232
Καταβραβεύειν, *to beguile* 55, 102
Κατακείνειν, *to Condemne* 168
Καταργεῖσθαι, *to be abolished* 42
Κενὸς λόγος, *a vain Reason* 101
Κενοφωνία, *vain Babling* 20, 121
Κλυδωνιζόμενοι, *Fluctuating* 100
Κυβεία, *a sleight, or Dice* 100
Κύρος, *from* Κῦρος, *Cyrus* 182
Κωμῳδία, *A Comedie* 193

Λεγόμενος Θεὸς, *called God* 231
Λογομαχεῖν, *to strive about words* 121
Λογομαχία, *vain Contention* 17, 28, 158
Λόγος, *among the* Platonistes 46, 84, 141
Λόγος ἐριστικὸς, *Eristic Logic* 16, 17, 26, 28
Λόγος σοφίας, *a shew of Wisdome* 216
Λόγος περιεργικὸς, what 17

Μαγεία, *Magic*, or *Divination* 66
Ματαιολογία, *vain Dispute* 27
Μεθοδεία, *an Art of Cheating* 100
Μόρφωσις, *a Forme* or *Picture* 84
Μῦθος, *a Fable* or *Tradition* 73
Μυωπάζειν, *to shut the eyes* 3

Νόησις, *Intelligence* 93

Ὀρθὸς λόγος, *Right Reason*, what 37
Ὀρθοτομεῖν, *rightly to divide* 121
Ὠριγένης, Origen, *his Errors*, &c. 132

Παλιγγενεσία, *Allegoric Resurrection* 130
Παράδοσις, *a Tradition* 5, 120, 167
Παρακαταθήκη, *a Depositum* 20
Παραλογίζεσθαι, *to impose a fallacie* 101
Πιθανολογία, *Plausible sophisterie* 101
Πρόνοια, *Providence* 94

Σέβασμα, *Worshipped* 231
Σεβαστὸς, *Augustus* 231
Σοφὸς, *wise*, who 35
Στήλη, *Stela, a Columne* 198
Στοιχεῖον, *a Constitution* 5, 6, 167, 169
Συλαγωγῶν, *one that spoiles* 5, 48, 101
Συζητητὴς, *a Disputer* 30
Σωματικῶς, *personally, essentially* 53

Ταμεῖον, *The* Pixe *wherein the* Hostie *is kept* 120, 121
Ταπεινοφροσύνη, *superstitiose Humilitie* 55
Τελετὴ, *a Sacrifice for the Dead* 219—221
Τμήματα, *Particles of the Law* 121
Τραγῳδία, *a Tragedie* 193
Τυφωθεὶς, *proudly lift up* 12

Ὑπόδειξις, *an Adumbration* 90
Ὑποκίνεσθαι, *to simulate, personate* 176
Ὑπόκρισις, *an Imitation* 176, 178
Ὑποκριτὴς, *an Imitator*, or *Simulator* 176, 177

Φιλόδοξος, *a lover of an opinion* 89
Φρόνησις, *Prudence* 39
Φυσιοῦσθαι, *to be puffed up* 10

Χειρόγραφον, *a Bond* 168

Ψευδώνυμος, *falsely named* 20, 123
Ψηλαφάω, *to touch* 3
Ψυχικὸς, *Animal*, what 1

Ὡς Θεὸς, *as God*, what 234

Table of Scriptures Explicated.

Geneſis.

Chap	Ver.	Pag.
28.	18, 19.	198

Leviticus.

19.	21.	105

Numbers.

25.	2, 3.	120

Deuteronomie.

14.	1.	105, 114
31.	20.	187
32.	17.	52

1 *Kings.*

16.	31, 32.	115
18.	22.	135
18.	28.	105, 114

Eſra.

4.	8.	42

Pſalmes.

10.	4.	13, 113
106.	28.	120

Proverbes.

2.	7.	85
7.	7.	98

Eccleſiaſtes.

10.	2, 3.	98

Eſaias.

14.	12, 13.	233
47.	10.	116
65.	7.	187

Jeremie.

41.	5.	105

Ezechiel.

20.	27.	187
28.	2,	233

Daniel.

4.	30.	111
11.	36.	233
11.	37.	211

Habakkuk.

2.	4.	14

Matthew.

Chap.	Ver.	Pag.
6.	7.	205
15.	2, 6, 9.	236
24.	26.	120

Marke.

5.	2, 3.	189
7.	3, 5, 7. 8.	100, 237

Luke.

1.	2.	90
20.	20.	176

John.

2.	4.	182

Acts.

17.	18	108
17.	21.	9
17.	22.	238
17.	27.	3, 108

Romans.

1.	18.	4
10.	20.	31, 32
1.	21, 22.	24, 25, 27, 32, 92, 107
1.	28. *Pref.*	5
2.	20.	84

1 *Corinthians.*

1.	20.	30, 31, 35, 42
2.	4.	90
2.	6.	42
2.	14.	2
3.	18, 19, 20.	99
8.	1, 2.	10
8.	5.	115, 182
10.	21.	202
12.	10.	63
14.	20.	30
15.	32.	9

2 *Corinthians.*

3.	18.	94
10.	31.	238

Galatians.

Chap.	Ver.	Pag.
3.	1.	90
4.	3.	6
4.	9.	6
5.	1.	166

Epheſians.

4.	14.	100, 203
5.	6.	35, 101
5.	14, 15,	35

Philippians.

2.	14.	27, 100.

Coloſſians.

2.	2.	90
2.	3.	52
2.	4.	52, 101
2.	8.	5, 47, 53, 101, 116, 124, 166
2.	9.	53
2.	10.	54, 126, 182
2.	14.	168
2.	16.	168, 209
2.	18.	8, 10, 14, 55, 84, 102, 128, 168
2.	19.	55, 183
2.	20.	6, 169
2.	21.	7, 212
2.	22.	7, 169
2.	23.	84, 128, 169, 216

2 *Theſſalonians.*

2.	3.	226, 230
2.	4.	231, 232
2.	7.	225
2.	9.	67, 204
2.	10, 11.	2

2 *Timothie.*

1.	3, 4.	72, 73, 118, 125, 128
1.	5, 6.	27, 74
1.	7.	75
1.	15.	75

Table of Scriptures Explicated.

Chap. Ver.	Pag.
3. 6.	12
4. 1.	64, 106, 165, 170, 171, 203, 236
4. 2.	176, 184
4. 3.	129, 149, 209, 215
4. 7.	76, 153
4. 8.	215
4. 9.	216
6. 3, 4.	16, 17
6. 5, 6.	18, 19, 92
6. 20. 21.	19, 21, 81, 125, 126
2 Timothie.	
2. 14, 15, 16, 17.	121
2. 23.	122
3. 13.	218
4. 4.	218
Titus.	
1. 14.	77
3. 9.	100
Hebrews.	
1. 3.	233
11. 1.	88
11. 3.	89
James.	
1. 22.	101
2 Peter.	
1. 9.	3
2. 1.	184
2. 18.	129
1 John.	
2. 18.	127
Jude v. 12.	130
Revelations.	
2. 20.	115
8. 10, 11.	136
9. 20.	238
13. 1, 2.	186
13. 6.	183, 186
13. 15.	178
14. 8.	228
17. 5.	184----186
18. 5.	229

THE COURT OF THE GENTILES.

PART III.
Of the Vanitie of PAGAN PHIOSOPHIE.

BOOK I.
The Vanitie of Pagan Philoſophie, from its Cauſes, Parts and Proprieties.

CHAP. I.
The Vanitie of Pagan Philoſophie, from its Cauſes.

The Cauſes of vain Philoſophie; (1.) *Ignorance*, Act. 17. 27. Ψηλαφήσειαν. 2 Pet. 1. 9. μυωπάζων. (2.) *Human Inventions*, Col. 2. 8. κενῆς φιλοσοφίας, &c. στοιχεῖα τοῦ κόσμου. *ver.* 20, δογματίζεσθε, *ver.* 22, διδασκαλίαι. (3.) *Curioſitie*, Col. 2. 18. ἐμβατεύων. Act. 17. 21, ἐυκαίρων. 1 Cor. 15. 32, ἀνυπόμενοι. *The ſundry workings of this Curioſitie.* (4.) *Spiritual Pride*. Col. 2. 18, φυσιόμενος. 1 Cor. 8. 1, φυσιοῖ, *&c. The Effects of Philoſophic Pride.* 1 Tim. 3. 6, τυφωθεὶς. Pſal. 10. 4, גבהו. (5.) *Carnal Preſumption.* Col. 2. 18, φυσιόμενος. Hab. 2. 4, *Affected ignorance, the effect of carnal Confidence.* Socrates's *ſenſe of his*

igno-

ignorance. (6.) λογομαχία, *or contentious Logic.* 1 Tim. 6. 3, 4. λογομαχίας. *The verbal contentiose amongst the Philosophers. The effects of these* λογομαχίαι, *Envie, Strife, Atheisme,* &c. 1 Tim. 6. 5, διαπαρατριβαὶ. *ver.* 20, Κενοφωνίας, ἀντιθέσεις, Ψευδωνύμου γνώσεως. (7.) *Opiniatretie and Dogmatising.* Col. 2. 20, δογματίζεσθε, *its origine and vanitie.* (8.) *Carnal Policie,* Psal. 119. 113, 118, 163. (9.) *Judicial hardnesse,* Rom. 1. 18, 21, 22, 28, ἐματαιώθησαν ἐν τοῖς λογισμοῖς. (10.) *Idolatric inclination.* (11.) *Fabulose imitation.*

Vain Philosophie from ignorance.

§. 1. HAving in the former Part contemplated Philosophie in its origine and progresse, we are now to take view of it in its degenerate, corrupt and deform'd *Idea* or visage: For though it were in its origine a weak imperfect reflexion of that glorious *Divine Revelation*, which shone from the Sun of Righteousnesse on the Jewish Church; yet falling on proud, carnal, indisposed hearts, it did but harden them the more: So that, *Holding the truth in unrighteousnesse, they became vain in their imaginations, and their foolish heart was darkened: for professing themselves to be wise, they became foolish,* as *Rom.* 1. 18, 21, 22. Now to penetrate fully the *Corruptions* and *Vanitie* of Pagan Philosophie, we shal consider it, (1.) In its *Causes.* (2.) In its *Mater* and *Parts.* (3.) In its *Forme* and *Proprieties.* (4.) In its *Effects.*

We shal begin with the *Vanitie* of *Philosophie*, as considered in its *Causes.* And the first *prolific seminal* cause of al the Vanitie and corruption of Philosophie, was the innate congenite darknesse, or the native ignorance of the natural understanding. 1 *Cor.* 2. 14, *The natural man, i. e.* Nature in its highest Philosophic elevation. By Ψυχικὸς ἄνθρωπος, the *Animal* or *natural man*, we are to understand, not only the brutish, sensual man; but man under the highest raisures of *natural* or *moral* endowments, so far as he is void of the Spirit of God, and opposite to the *spiritual man, ver.* 15. Thus *Chrysostome* interprets this Ψυχικὸς ἄνθρωπος, to be ὁ διὰ σάρκα ζῶν, καὶ μήπω φωτισθεὶς τὸν νοῦν διὰ πνεύματος, ἀλλὰ μόνῳ τῳ ἔμφυτον καὶ ἀνθρωπίνῳ σύνεσιν ἔχων, ἣν δὴ ἁπάντων ψυχῆς ἐμβάλλει ὁ δημιουργός, *who lives after the flesh, not having his*

his mind illuminated by the Spirit, but clothed only with a natural human intelligence, which the creator hath more or leſſe inveſted the ſouls of al with. This Dr. *Reynolds*, in his *Conc. ad Clerum*, has largely proved. Theſe firſt Sophiſts or Philoſophers, finding themſelves in the dark as to the origine and firſt principes of the Univerſe; but much more, as to the ſublime *Myſteries* of *Divinitie*; they conſidered how they might reduce their καιναὶς ἐννοίαις, thoſe dark Notices and Remains of natural light, unto a more perfect contemplation of things in their true and genuine Ideas. And in order hereto, that they might the better foment and emprove theſe few *commun Principes*, *contemplative* and *active*, they under-took many tedious Travels and Labors; they went far and near, to the *Egyptians*, *Phenicians*, and *Chaldeans*, but principally to the *Hebrews*, who were ſcattered amongſt al theſe Nations; from whom they received immediately, or by the mediation of thoſe neighboring Nations, ſome fragments and broken traditions of the firſt *origine* of things; their *Connexions*, *Cauſalities*, *Effects*, &c. Alſo of the firſt Eternal *Being*, his *Perfections*, *Operations*, and *Modes of worſhip*, &c. which forrein heavenly Plants of Divine Revelation, they endeavored to tranſplant into the Garden of their natural Underſtandings and Philoſophie; hoping thereby to cultivate and elevate their own natural Principes. But theſe Divine Myſteries being too big for their natural *Acumen*, they ſoon degenerated into vain imaginations. We find al this ſet forth to the life by *Paul*, in his Diſcourſe to the *Athenian* Philoſophers, *Act.* 17. 27. Ζητεῖν τὸν κύριον εἰ ἄραγε ψηλαφήσειαν καὶ εὕροιεν, *If happily they might, by groping after him, find him, i. e.* like blind men, *&c.* Ψηλαφάω, primarily and properly ſignifies, *to touch, as they who play on a Muſic Inſtrument.* But thence, in a more laxe notion, it notes, *to grope with the hand*, as blind men grope for the Wal: and thence metaphorically, as applied to the mind, it importeth the *dark inquiries* of blind nature after God and things Supernatural. This is excellently illuſtrated, 2 *Pet.* 1. 9, *But he that wanteth theſe things, is blind, and cannot ſee afar off.* μυωπάζων, i. e. *not able to open his eyes:* Or as *Beza*, *Not able to ſee far.* So *Ariſtotle* defines μύωπας: μυωπάζειν λέγεσθαι δι ὃν γένεσίν τινι ἐγγὺς βλέποντες, τὰ δὲ ἐξ ἀποστάσεως οὐχ ὁρῶντες, *i. e.* (according to *Budæus*) *Myopes are ſuch, who from their birth ſee things next them, but things remote they cannot ſee.* Or as *Beza*, μύωπες παρὰ τὸ μύειν

Act. 17. 27. ψηλαφήσειαν.

2 *Pet.* 1. 9. μυωπάζων.

μύειν τὰ ὄπας, *because they alwaies blink with their eyes.* Thus learned *Bochart*, in his elaborate Book *De Animalibus Sacris*, part. 1. lib. 1. cap. 4. pag. 31. Where having layd down three interpretations of the word μυωπάζων, he addes a fourth, which he closeth with: 'I prefer, saies he, the fourth interpretation 'of them who render μυωπάζειν *to shut the eyes, to twinkle, to 'blink with the eyes.* So *Hesychius*, Μυλλιζόμενοι, μυωπάζων, παρεγ- 'κλείμενον. So *Isa.* 6. 10. *Matt.* 13. 15. *Act.* 28. 27, τὰς ὀφθαλμὰς 'αὐτῶν ἐκάμμυσαν, *they twinkled with their eyes.* Thus also the 'simple μύειν is often taken: so that μυωπάζειν, implies no other 'than μύειν τὰς ὄπας, *to shut the eyes*, as *Isa.* 33. 15. Therefore 'this τυφλὸς μυωπάζων, is he *who is blind, because he voluntarily shuts 'his eyes that he may not see, or who seems to see, what he un- 'willingly beholds.* Such are by *Job* 24. 13, called מורדי אור 'Rebels against the light, *John* 3. 20. This fully agrees to these
Rom. 1. 18. Gentile Philosophers, who are said, *Rom.* 1. 18, *To hold the truth in unrighteousnesse: i. e.* They had some κοιναὶς ἐννοίας, *commun notions of a Deitie*, which they cultivated by studiose Contemplation of the invisible perfections of God in his visible workes, as *ver.* 19; and farther, by some broken Traditions borrowed from the Church of God. Yet al this while, the truth being captivated by their dark minds, they could not see afar off: they had only a purblind light, or as *Plato* cals it, ἡμέραν νυκτεινὴν, *a night-day knowlege* of Divine things, which rendered them only skilful in coining vain imaginations, *&c.* They may be said *to hold the truth in unrighteousnesse*, on a twofold account. (1.) As by their unrighteousnesse they captivated the Truth: Their unrighteous lusts were too strong for Truth. Or (2.) As they did captivate Truth *unrighteously*, against al equitie and justice. Had they given Truth fair play, it would have dealt roundly with them, and made them sensible of their Crimes; but their unrighteous lusts, did against al rules of equitie, unrighteously captivate Truth, that so it might not disturbe them in their wicked practices.

2. *Human Inventions.* §. 2. A Second Cause of the *Vanitie* of Pagan Philosophie, was the human *Figments* and Inventions of their own, which they mixed with those broken Traditions, they received originally from the Jewish Church; whence the whole of their Philosophie, according to Divine estimation, is judged to be at best but *human Invention* and *Tradition.* This is fully laid down,

Col.

Col. 2. 8, *Through philoſophie and vain deceit, after the tradition of men*, &c. The Apoſtle ſeems to ſtrike primarily at the Pythagorean Philoſophie, as it appears by the following *verſ.* 18, 20, 21, 22, 23, which were Pythagorean Doctrines. Thence *Grotius*, and *Hammond* out of him, underſtand this Diſcourſe of the Gnoſtic Theologie, compoſed for the moſt part of Pythagorean Principes. Now here the Apoſtle exhortes them Firſt, That *no man make a prey of them through Philoſophie.* What the proper import of συλαγωγῶν is, we ſhal hereafter ſhew. He ſaies, διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης. *Grotius* obſerves, that here is the figure ἓν διὰ δυοῖν, one and the ſame thing ſignified by two expreſſions: For διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, *by Philoſophie and vain deceit*, availeth as much, as if he had ſaid, διὰ τῆς κενῆς ἀπάτης τῆς φιλοσοφίας, *by the vain deceit of Philoſophie.* Thence the Apoſtle proves, that it was *vain Philoſophie*, from its Cauſes, (which is the higheſt kind of demonſtration) κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, *according to the tradition of men.* 'Very right: (addes *Grotius*) 'for that which theſe *Greek* Philoſophers taught, proceded, 'ἐπὶ τὸ πλεῖστον, *for the moſt part*, from their human ingenie, or 'own invention. But what true account can we have of God, 'and of his Decrees, unleſſe we are taught of God? Hence 'therefore thoſe perpetual and inexplicable diſſentions amongſt 'the Philoſophers: Hence alſo their induſtrious labor and ſtu-'die, in things that were neither in themſelves certain, nor yet 'rendred men better. κατὰ τὰ στοιχεῖα τοῦ κόσμου, *according to the in-'ſtitution, which came not from Heaven, but from this world:* and 'thence is partly falſe, partly imperfect. Στοιχεῖα properly ſignifies the Elements, which the Philoſophers ſuppoſe to be the firſt principes of *Natural bodies.* Thence in Philoſophie the word was uſed to ſignifie the *firſt principes*, or rudiments of any Science, which have an analogie with the *natural elements.* So that by *rudiments*, or *elements of this world*, is evidently meant thoſe principes of Philoſophie, which had their main origine from the world; that is, the *invention of man*, though grounded on ſome Jewiſh traditions. So it follows, καὶ οὐ κατὰ Χριστόν, *and not according to Chriſt: i.e.* ſaies *Grotius*, *Not ſuch rudiments or inſtitutions, which were brought by Chriſt from Heaven.* 'Tis true, much of their Philoſophie, its firſt Rudiments and Elements, deſcended originally from Heaven by Chriſt. For, as it hath been proved, the chief principes of al Philoſophie were but cor-

Col. 2. 8.

corrupt traductions, or broken traditions derived originally from Gods sacred Oracles: Ay, but i as much as the manner of *traduction*, or *conveighance* was but human, not according to Gods Ordinance; yea very broken and imperfect; and moreover, these purblind Philosophers mixed their own figments and inventions with their Jewish Traditions, which they understood not, neither emproved to any other use or end, than a little to elevate their own commun principes; hence the Apostle stiles the whole of their Principes and Philosophie but *Traditions of men, worldly rudiments*, which were partly false, partly imperfect; but wholly vain and useless as to Divine Institution and Instruction of men, in the saving knowlege of God in Christ. Not that the Apostle condemnes al Philosophie *as vain*, because it was of *human Invention* or *Tradition*; but his design here, is to preserve these *Colossians* from the contagious infusions of the *Gnostics*, and other Heretics, who mixed *Pythagoric Traditions and Rudiments*, with *Divine Revelations* and *Institutions*; and so rendred both vain and useless. This our A-
Col. 2. 20. postle over and again inculcates, *vers.* 20. 21, 22, *Wherefore if ye be dead with Christ to the rudiments of the world*, &c. *i.e.* saith *Grotius*, Christ has delivered you from this human Institution. He that is dead, is freed from the incommodities of life. Therefore *to dye here*, is taken in the better part, as *Rom.*
Gal. 4. 3, 9. 6. 2. Στοιχεῖα, *Rudiments*, are every institution, as *Gal.* 4. 3, 9. Where you'l see the reason, why they are called στοιχεῖα τοῦ κόσμου, *Rudiments of the world*; namely, because they were commun to the Jews with the Gentiles. For there was nothing in these Rites peculiar to the Jews, yea they rather came by Gods permission from the Gentiles to the Jews, than from the Jews to the Gentiles. And indeed it is evident, That these Rudiments or Institutes here mentioned, *ver.* 21, 22, were not *Jewish* but *Pythagorean*, (as *Grotius* observes) which the *Gnostics* transplanted out of the Pythagorean Philosophie, into their Theologie. This further appears by what follows, *ver.* 20, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε; *Why, as though living in the world, are ye subject unto ordinances?* 'Δογματίζεσθε, saies *Grotius*, signifies here, 'Why do you suffer your selves to be thus taught, as though your 'life were to be composed according to the exemple, not of 'Christ, but of the World? Or, as *Schmidius*, *Why do you bind 'your selves*, ad δόγματα, *to the Dogmes, Rites*, and *Institutes of 'men?*

'men? Δογματίζειν, as it is wel known, is a *Philoſophic terme*, and ſignifies to *impoſe a Dogme*, or Doctrine, as νομοθετεῖν, to *impoſe a Law*. The *Pythagoreans* had their δόγματα, *Dogmes*, impoſed on al their Sect; ſo that αὐτὸς ἔφη, *he ſaid it*, was a Law to them. Now, ſaies the Apoſtle, Why do you ſuffer theſe *Pythagorean* Dogmes to be impoſed on your Conſciences, inſtead of Chriſts Laws? Why do you ſubject your Conſciences to theſe worldly Rudiments, or *Pythagorean Ordinances*, which are vain and uſeleſſe, in point of ſalvation; as to maters of Faith and worſhip, &c? Then our Apoſtle procedes to lay down ſome of theſe *Pythagorean Dogmes* or Ordinances, *ver.* 21, μὴ ἅψῃ, μὴ γεύσῃ, μὴ θιγῇς. *Col.* 2. 21. That theſe are no *Moſaic* Ordinances, is affirmed by *Tertullian*. 'It ſeems to me (ſaith *Grotius*) that he uſeth 'words commun, which comprehend both the Jews and the Phi-'loſophers, principally the Pythagoriſts, &c. Then it follows, *ver.* 22, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων, *according to the commandements and Doctrines of men.* *Col.* 2. 22. This, ſaies *Grotius*, ought to be referred to the remoter, namely to that δογματίζεσθε, *ordinances*, *ver.* 20, which were the inventions of men, not of God. Ἐντάλματα, *are ſuch things as are commanded by mens Laws*: Διδασκαλίαι, are *the Injunctions* or *Dogmes of the Philoſophers*. So that we ſee the ſum of our Apoſtles Diſcourſe, and ſcope in theſe forecited places, is, to ſhew the vanitie and deceit of this *Pythagorean Philoſophie*, which theſe *Gnoſtics* (pretenders to wiſdome) had foiſted into their myſtic Divinitie. And this he doth fully demonſtrate from its main cauſe; namely, that al theſe Pythagoric Principes (which theſe fooliſh *Gnoſtics* ſo much doted on) were but mens *Traditions* and *worldly Rudiments*, as *ver.* 8, or *Dogmes*, *Mandates* and *Doctrines* of men; as *ver.* 20, 22: *i. e.* Though they might have ſome origine Idea in, and Tradition from Gods ſacred Oracles; yet, in as much as this Tradition was only *human*, *broken* and *corrupt*, and no way apprehended, much leſſe rightly improved, but rather abuſed to vanitie, pride and idolatrie, by theſe fooliſh Sophiſts; hence the whole of their Philoſophie, according to Divine eſtimation, was judged at beſt but of human Invention and Tradition; and therefore vain and deceitful, when made the meaſure of Divine things, or rule of faith and worſhip, as here it was. And this indeed the wiſer of the Philoſophers, *Pythagoras* and *Plato*, ſeemed ſenſible of; as alſo of their need of an higher

higher and more Divine light, than what they had attained unto by Traditions received, and the improvements of their own natural principes thereon. What elſe mean thoſe Pythagoric Symbols, *Look not in a glaſſe by Candle-light? Diſcourſe not of Pythagorean things without light*, &c. And *Plato* gives us many great acknowlegements of his natural ignorance, and of the need he had of a Divine light, to direct him into the knowlege of *Divine Myſteries*, &c.

Curioſitie and affectation of Novitie. *Col.* 2. 18.

§. 3. Another Cauſe of the *corruption* and *vanitie* of *Philoſophie*, was *Curioſitie*, and *affectation* of *Novitie*. This is more than hinted in that of the Apoſtle, *Col.* 2. 18, Ἃ μὴ ἑώρακεν ἐμβατεύων, *i.e.* (ſaies *Grotius*) *Penetrating into thoſe things, which he hath not ſeen or known*; claiming a privilege of diſcourſing concerning things unknown or hidden. Ἐμβατεύω, in the Gloſſarie, ſignifies to *dive* or *pry into*. It is placed for the *Hebrew* חלק *Pſal.* 19. 51. They preferred Angels to what Offices they pleaſed, coyning Names for them, diſtributing them into Claſſes, &c. *Schmidius* renders Ἐμβατεύων, *Invading, or proudly intruding on things he hath not ſeen.* Ἐμβατεύειν, properly ſignifies, *to place the foot on ſomewhat*; and thence ſometimes, proudly to undertake a mater beyond a mans capacitie. Our Apoſtle here ſtrikes immediately at the *Pythagoriſing Gnoſtics*, their proud and curioſe ſpeculations, concerning the *Pythagorean Æones* or *Angels*; whoſe *Natures, Proprieties, Orders* and *Offices*, they ſo buſily, but vainly pryed into: As after them, the Popiſh Monkes and Scholemen, who exactly follow the *Gnoſtics* and *Pythagoreans* herein; and ſo are without dout ſtruck at here, by this *Apoſtolic charge*. This curioſe inquiſitive humor was an original ſin amongſt the *Greek Philoſophers*, ſpecially the *Pythagoreans*; who having had ſome dark notices of Divine Jewiſh Myſteries, were greatly inquiſitive into them, even beyond ſobrietie and modeſtie; in ſo much, that being, as it were, drunken with their own curioſe conceits and ſpeculations, they grew extreme vain in al their Imaginations and Philoſophie. This ſin of curioſitie, and affectation of novitie, was that which *Luke* charged upon the *Athenians*, as the ſource of their vain Philoſophemes, *Act.* 17. 18, 21. *ver.* 18, we are told, that he was encountred by certain Philoſophers, *Epicureans* and *Stoics*, who *ver.* 20, ſeem very inquiſitive to know what *Pauls* new Doctrine meant; and *ver.* 21, *Luke* gives us the root of al their

their Vain Philosophisings, namely, their Curiositie, *who spent their time in nothing else but some new thing.* εὐκαίρουν, i.e. *they were wholly busied*, or, *they counted their time in nothing else wel spent* but in Novities. This humor of Curiositie was that which the Corinthian Sophists or Wise-men were drunken with; for which *Paul* frequently rebukes them, specially, 1 *Cor.* 15. 32, *Awake to righteousnesse*, &c. ἐκνήψατε. τὸ ἐκνήφειν (saies *Beza*) *to awake*, properly belongs to persons Drunken, who at length after sleep grow sober. He speaks here of the sobrietie of the mind, to which he exhortes them to returne, who had been, as it were, drunken with their many and curiose speculations. This itch of Curiositie is that which has ever proved noxious (yea, pernicious where it prevails) not only to Pagan Philosophie, but also to *Schole-Divinitie*; and 'tis like to prove as destructive to Sacred Philologie or Scripture-Criticisme, (according to the Prophetic fears of Pious *Usher*) *if Critics awake not to righteousnesse.* This peccant humor of Curiositie, as *Aquinas* has wel observed in 2*a* 2*æ*, *Quæs.* 167. is not directly opposed to a thorow disquisition and knowlege of Truth, but to the irregular Appetite thereof, or Studies therein; which Irregularitie may be occasioned several waies. As (1.) when our Curiositie leads us to the studie of Truth only upon some lower motive or base ends; namely, to feed our Pride, or gratifie Lust. (2.) When our very Appetite or desires and studies after knowlege are inordinate and excessive. (3.) When the mater of our Studies and Inquiries is irregular, *i.e.* things secret, and above our capacities: or else things forbidden and sinful. (4.) When the manner of our disquisitions and contemplations is irregular; which happens sundry waies. [1.] When we are prepostorous in our studies, and make that subservient which should be ultimate, and that ultimate which should subserve. [2.] When we violently persue shadows or things lesse useful, and neglect substantials or maters of moment, *&c.* [3.] When al is done in our own strength and confidence. Al these pieces of Curiositie the Pythagoreans, with the rest of the Philosophers, were greatly guilty of, which rendred their Philosophie exceding vain and degenerate: and the *Schole-men* have herein followed, if not out-gone them.

Acts 17. 21.

1 Cor. 15. 32.

§. 4. Another great *Mother-root* of the *Vanitie* of *Philosophie*, was *Spiritual Pride*, which attended and influenced al the Dis-

Spiritual Pride, the Cause of Vain Philosophie.

quisitions and Contemplations of those Pagan Philosophers. This is sufficiently expressed by our Apostle, in his forecited caution
Col. 2. 18. to the *Colossians*, *Chap.* 2. *ver.* 18. εἰκῇ φυσιόμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ, *vainly puffed up by his fleshly mind.* νοῦς σαρκὸς (saies *Grotius*) here is spoken of human Knowlege, not reveled by God. So σὰρξ is taken, *Matt.* 16. 17. This knowlege swels them like to the wind. The word φυσᾶσθαι we have 1 *Cor.* 4. 6, 18, 19, &c. *They much pleased themselves in vain maters*, as *Ezech.* 13. 3. It is most evident, that our Apostle persues his great undertaking begun *ver.* 8, to prove this *Gnostic Theologie*, composed for the most part of *Pythagorean Philosophie*, to be vain and deceitful. He had shewed, in the former part of the Verse, the Vanitie of these their *Pythagorean speculations* from the *Curiositie* that attended them: he here procedes to a more pregnant Cause, which had an universal influence both on the *Curiositie* and *Vanitie* of their Philosophie; and that was their Pride. *Vainly puffed up*, *i.e.* swollen with Pride, as an emty Bubble or Bladder ful of nothing but Wind; which al procedes originally from their *fleshly mind*, *i.e.* as *Grotius* wel observes, their *human knowlege* or *Philosophie*; which springing from their proud carnal minds tended to no other than the puffing up and exaltation of carnal self or fleshly interest: For we know nothing ascends higher than its spring-head and origine: When the proud fleshly mind is the source, proud fleshly self wil be the center or end of al our contemplations. We have the like a-
1 Cor. 8. 1. natomie of *Vain Philosophie*, 1 *Cor.* 8. 1, 2. *Ver.* 1, *Knowledge puffeth up, but Charitie edifieth.* ἡ γνῶσις φυσιοῖ. He doth, as some conceive, here also strike at those *Pythagorising Gnostics*, who were carnal Gospellers, but yet pretended to an high spiritual γνῶσις, or *Knowlege*; whence they were called γνωστικοὶ, *Gnostics*: which is the same with σόφοι, *Sophists* or *Wise men*; whose pretended Wisdome or *Theologie* was nothing else but a degenerate *composition* of *Judaisme* and *Pythagorean Philosophie*; which puffed them up with a proud, vain, windy conceit of, I know not what, *Mystic knowlege*. Thence saith the Apostle,
1 Cor. 8. 2. *Knowledge puffeth up*, &c. So it follows, *Vers.* 2, *If any man thinketh he knoweth any thing*, &c. εἴ δέ τις δοκεῖ ἐπέναι τι, *i.e.* saies *Grotius*, if any man pleaseth (or prides) himself in this, That he is ingenious, that he is learned, that he knows Dialectic Disputations, or is skilled in Philosophie. Δοκεῖ here notes one

that

that *fondly conceits*, *preſumes*, or *arrogantly perſuades himſelf*, that he knows ſomething: It importes a proud ſelf-flaterie and groundleſſe preſumtion of what he hath not indeed. So it follows, οὐδέπω οὐδὲν ἔγνωκε καθὼς δεῖ γνῶναι, *He does in no wiſe know any thing as he ought to know it.* *i. e.* He is ignorant of the principal thing. That Knowlege is not ſaving which tends not to love. To know as one ought, is to uſe his Knowlege for the ſalvation of himſelf and others. The ſum of al is this, That conceited, windy, emty, ſpeculative Knowlege or Philoſophie does but puffe up the mind, and fil it with Pride, Vanitie and Oſtentation; which is but conceited Ignorance. And this was an *Epidemic Diſeaſe* and *Univerſal Contagion*, which tainted al Pagan Philoſophie and Philoſophers, though ſome had more skil than others to concele their Pride and Vanities under modeſt Titles and Habits, as *Pythagoras*, *Socrates*, and *Diogenes* the *Cynic*, &c. Yea this original ſin of Pride and Vanitie ſo much reigned amongſt theſe firſt Philoſophers, as that they themſelves could eaſily diſcerne it in each other, although they could not or would not ſee it in themſelves. Thus *Plato* and *Diogenes* accuſe each other, as *Diogenes Laertius*, in the Life of *Diogenes* the *Cynic*, informs us: *Diogenes*, ſaies he, *trampled upon* Plato's *Bed* (where he Philoſophiſed) *ſaying*, πατῶ τὴν Πλάτωνος κενοσπουδίαν, *I tread upon* Plato's *vain ſtudie*. *To whom* Plato *replies*, ὅσον ὁ Διόγενες τὸ τύφος διαφαίνεις δοκῶν μὴ τετυφῶσθαι, *O Diogenes, how much Pride doſt thou diſcover, in ſeeming not to be proud* (but to tread on others Pride)? So *Antiſthenes*, ſeeing the Veſſel wherein *Plato*'s Vomit lay, ſaid, χολὴν μὲν ὁρῶ ἐνταῦθα, τῦφον δὲ οὐχ ὁρῶ, *I ſee* Plato's *Choler*, *but I don't ſee his Pride*; meaning that *Plato*'s Pride was too deeply rooted to be vomited up. This Spiritual Pride was an univerſal contagion which infected al the Philoſophers: Whence, ſaies *Minutius Felix*, *We contemne the proud looks of the Philoſophers, whom we know to be Corrupters, and Adulterers, and Tyrants, and yet alwaies eloquent againſt their own vices. We* (Chriſtians) *who boaſt not of our wiſdome by habit, but keep it in our mind, do not ſpeak, but live great things.* Now the Pride of theſe Pagan Philoſophers rendred their Philoſophie and Imaginations vain in theſe particulars.

Pride brings al Divine myſteries to the meaſure of carnal Reaſon.

1. In that they endeavoured to meaſure things Reveled and Divine (concerning which they had received ſome broken notices by Jewiſh Traditions) by their corrupt, proud, and vain under-

understandings. Thence, saies *Minutius Felix*, *It is a piece of the greatest sacrilege to seek that on the ground which thou oughtest to find above.* And indeed there is nothing in the World, that hath been a greater enemy to Gods Word, or Divine Revelation, than proud and vain Philosophie: which, albeit it received the first rudiments and elements of al its contemplations about God and Divine Mysteries from the sacred Oracles, yet hath it ever rejected, yea opposed the same, endeavoring, by its vain and curiose searches into sacred Mysteries, to comprehend and reduce the same to the measure of its proud conceivings. 'This, saies *Calvin*, is the greatest arrogance, not to 'allow God his secret Reasons, which our Reasons can't fa-'dome.

Pride makes men intemperate in desires of knowlege.

2. The Pride of their vain Philosophie, appears in their intemperate desires of Knowlege, which indeed is of al the worst intemperance. So *Seneca: To desire to know more than we ought, is an high degree of intemperance.*

Pride is much busied about trifles.

3. The Pride and Vanitie of Pagan Philosophie appeared in their busie Disputes and Contemplations about trifles and unprofitable maters. This *Plato* himself was sensible of, when he said, (in his *Meno*,) ᾗ ὅτω μαίνεσθαι ἀξιώσομεν ὄντες, ὃς ἔνιοι σφᾶς σοφωτάτους εἶναι ἀνθρώπων, *We account such mad, whom some count most wise.* And *Calvin* pronounceth universally of such vain Philosophers, *Sedulo in hoc omnes incumbunt, ne absq; ratione insipere viderentur, They al labor with al their might in this, that they might not seem to play the fool without Reason.* We find this proud vain Philosopher notably Characterised by *Paul*, 1 Tim. 6. 4, τετυφωται μηδεν επιστάμενος· He is puffed up (as hydropical bodies, or Toads swollen with poison) with his aerial, proud, vain speculations, without true solid knowlege which humbles, &c. of which hereafter.

Pride exposed Philosophers to the Divine Curse.

4. That which rendred the proud Philosophers so vain in their Disquisitions and Inquiries, was the *peculiar curse* of God upon them for their Pride. This was observed by some of the soberest amongst themselves. For *Chilo* (as *Diogenes Laertius*) being asked, *what Jupiter did? Answered*, τὰ μὲν ὑψηλὰ ταπεινῶν, τὰ δὲ ταπεινὰ ὑψῶν, *He casts down the high things, and lifts up the low.* This is more fully expressed by the Spirit of God, 1 Tim. 3. 6. Where νεόφυτος, *the novice* in Christs Schole is dehorted from Pride, ἵνα μὴ τυφωθεὶς, *lest being lifted up*, or *waxing mad*,

1 Tim. 3. 6.

[So

[So Phyſitians cal πφωμανῆ, *one that labors under a Frenzy.*] *he fals into the condemnation of the Devil i. e.* paſſively, the Devils curſed condition, *&c.* Thus through the Fever of their Pride they loſt the underſtanding of their frail condition. God is ſaid *to reſiſt the proud:* And thus he did thoſe proud Philoſophers, by leaving them to be entangled and enſnared in their own proud Imaginations, and Philoſophic Contemplations.

Pride turned Philoſophie into a ſeminary of Blaſphemie, Atheiſme, Idolatrie, Senſualitie.

5. Hence this Pride of their hearts cauſed their Philoſophie to determine in *Atheiſme*, *Blaſphemie*, *Idolatrie* and *Senſualitie*. For God leaving them in judgement to their own proud Imaginations, they fel firſt into doutful Diſputations, thence into *Sceptic Concluſions*, and at laſt arrived unto *Atheiſme*, *Blaſphemie* and *Senſualitie:* for their *Scepticiſme* ended in *Epicuriſme*, as we ſhal after ſhew. And al proceded from the Pride of their hearts, according to that prophetic ſaying of the Pſalmiſt, *Pſ.* 10. 4, *The wicked through the pride of his countenance.* בגבה Pſal. 10. 4. the Particle ב here is *cauſal*, denoting the cauſe of al their *Atheiſme* to be Pride. The Countenance is here put as that which is the Index of the heart. The *Thargum* reads it, רוחה, *his ſpirit. God is not in al his thoughts*, or *al his thoughts are, that there is no God.* This is the effect of al his proud vain Philoſophie, to believe there is no God. It is certain, that Atheiſme was the effect of proud Philoſophie, as hereafter.

It's a good obſervation of *Senault*, that ſober *Janſeniſts*: 'There is no one but knows, that Pride hath alwaies accom-'panied the Sect of the Stoics, who to elevate man, have aba-'ſed God; and who oft have made their Wiſe-man more bleſ-'ſed than their Jupiter. What greater Pride can there be than this, for a man to ſay, unleſſe he be left to his own corrupt wil, he wil do nothing? Which was the caſe of the Stoics, and moſt Philoſophers, who walked in the ſparkes of their own fire, pleaſed themſelves in their own abilities, both Contemplative and Active, but had not the leaſt regard to Gods glorie. It was wel obſerved by *Auſtin*, *That they who wil aſcend to God, muſt deſcend in ſelf-abaſement and humilitie.* The further from Pride, the nearer to God: He that aſcends in himſelf, deſcends and fals from God. Pride and Vain-glorie are the prime elements of vain Philoſophie; whereas ſacred and ſound Philoſophie is founded in Humilitie. Ships that are heavieſt loden, ſail loweſt: So a Mind laden with ſound Philoſophie is moſt humble.

§. 5. The

Carnal confidence another cause of vain Philosophie.

§. 5. The *Vanitie* of *Philosophie* sprang much from the *carnal presumtions* or *confidences* of these *Philosophers* in their own wisdome or conceited ignorance. This was another Master-Vice, which originally sprang from the forementioned Pride of their hearts, and had a potent influence on the *Vanitie* of their Philosophie. This also is implied in *Paul*'s *Anatomie* of the *Pythagorising Gnostics*, their proud vain Philosophie, *Col.* 2. 18, *Vainly puffed up by their fleshly mind*, *i. e.* by carnal presumtion and confidence on their own fleshly human wisdome. So *Hab.* 2. 4, we read of an heart lifted up, *i. e.* with its own swelling proud confidences, or self-dependences on its own wisdome and strength; which indeed turnes the best human Knowlege into the worst ignorance: Whence, saies *Seneca*, *(de Tranquil.) I think many might have attained to wisdome, if they had not thought they had already attained to it.* Therefore we are unwilling to learne, because we conceit our selves already learned. If thou desirest to learne, or know any thing with profit, learne first to know thine own ignorance. There is nothing that proud nature more affects, than to be reputed wise; and thence it is most prone to flater it self into a fond presumtion of its own knowlege; and so to aquiesce therein. It's rare, that such as are wise in their own conceit, have so much humilitie as to suffer themselves to be taught by others. Whence it is accounted by wise-men better to have little of knowlege with humilitie, and a teachable heart, than treasures of Sciences with vain self-complacence and confidence. For affected Ignorance is usually the fruit of such presumtuous confidence: When ever a man leanes on his own understanding, he usually fals into some conceited Follie, or vain Imaginations. This *Aristotle*, *Rhet.* l. 2. c. 14. makes the cause why young men, or *Novices*, so often fal into foolish, indeliberate actions: οἱ νέοι ᾗ ἐλπίδες πάντα οἴονται, ᾗ διαρρέζονται, *Young men thinke they know althings, and thence are strong in confidences.* And as this is usually the crime of Novices in Philosophie, so was it generally of al the Pagan Philosophers; and so the root of much Vanitie in their Philosophie. Man indeed naturally affects a kind of Divinitie: he would fain (with his first Parent *Adam*) be a God to himself, and thence he makes an Idol of his own wisdome, which is an high piece of Idolatrie, and therefore provokes the great God, to leave such to al manner of foolish conceits, and vanitie of Imagination. That this

Col. 2. 18. *Vainly puffed up.*

Hab. 2. 4.

Affected ignorance the effect of carnal presumtion.

this was a main cause of those vain Pagan Philosophisings, is excellently laid open by *Owen*, *Theolog.* l. 1. c. 7. 'The Philo-'sophers, saies he, being instructed by the advantage of some 'Revelation in the workes of Creation and Providence, with 'some notices of the Power and Divinitie of God, endeavor-'ed with al their might to promote their κοίνας ἐννοίας, *their own* 'commun principes; and this gave origine to Philosophie, &c. These their endeavors being grounded only on the presumtion of their own wisdome and parts, proved altogether vain. This *Socrates*, one of the wisest of them, seems sensible of, as *Plato* in his *Alcibiades* brings him in thus Philosophising: Ἐννοεῖς ὦν ὅτι ἢ τὸ ἁμαρτήματα ἐν τῇ πράξει διὰ ταύτην τὴν ἀγνοιαν ἔρχεται, τὴν τῶν μὴ ἐιδότα οἴεσθαι ἐιδέναι, *Thou knowest that errors in practice come from this ignorance, that men thinke they know what they know not,* &c. Then he addes, *When men are conscious of their own ignorance, they are willing to be taught by others.* Agen, *But believe me and the famose Delphic Oracle,* γνῶθι σαύτον, *Know thy self.* This *Plato*, in his *Charmides*, ingenuously confesseth; *Many have erred from their scope,* ἄνευ νῦ δόξῃ πεπιστευκότας, *by trusting to their own opinion without judgement.* Agen, *It is a great piece of temperance for a man to know himself. It would be a great advantage, if none would act beyond their knowlege and strength. We seem to know althings, but indeed we are ignorant of every thing. It is an absurd thing to Philosophise of things we know not: When any attemtes a thing above his strength, he greatly erres.* Thus *Plato*, out of what he had learnt from his Master *Socrates*. So agen in his *Legib.* 5. *Plato* discoursing of ἑαυτῶ φιλία, *self-love*; *From this,* saies he, *procedes this great error, that al men estime their ignorance to be wisdome,* ὅθεν ἐκ ἐιδότες ἄδεν, οἰόμεθα πάντα ἐιδέναι, *whence knowing nothing, we thinke we know althings. Thence* (addes he) *not permitting our selves to be taught what we are ignorant of, we fal into great errors.* We have indeed a great saying of *Plato*, in his *Epinom.* pag. 980. shewing, *That we can get no true knowlege of God, but by dependence on, and prayer to him.* His words are, πιστεύσας τοῖς θεοῖς ἔυχεσθε καὶ λέγε τῷ ἐπόντα σοὶ λόγον περὶ καλῶν καὶ περὶ τὰς θεὰς — ταῦτα ἂν αὐτὸς ὁ θεὸς ἡμῖν ὑφηγῆται· ξυνεύχε μόνον, *Trusting in the Gods, pray unto them, that thou maiest have right notions of the Gods. Thus it shal be, if God as a Guide shal shew us the way; only help thou with thy Prayers.* Had *Plato* really practised what he here teacheth of Faith,

Socrates's sense of his dependances on God for light.

Depen-

Dependence, and Prayer to the true God, it's probable his Philosophie had not been so vain as it is. Lastly, *Plato*, *Legib.* 4, tels us, *That he who is humble and modest will adhere to Divine Justice:* ὁ δὲ τὴς ἐξαρθεὶς, &c. *But he that is lifted up in his own proud confidences,* ὡς ἔτ' ἀρχοῦ & ὅτε τινὸς ἡγεμόν & δέομεν, *as though he wanted no Guide or Governer, he is deserted by God; and being deserted disturbes others; and although he may for a while seem some bodie, yet at last he is sufficiently punished by Divine Justice,* &c. Which indeed was *Plato*'s own case, as wel as the rest of the Philosophers, whose presumtuous confidences in their own wisdome and reason proved the bane of their Philosophie; as it proved also with the Jews, *Rom.* 2. 17, 18, 19, 20.

The Vanitie of Philosophie from its vain contentions.

§. 6. The Vanitie of Philosophie received a great foundation and improvement from their vain λογομαχία, or *Litigations about words* and *trifles*. For we must know, that the λόγ ἐριστικὸς, *That vain contentious, mode of disputing,* so much adored by the *Greke* Philosophers, had its foundation in the *Italic* or *Pythagoric* Schole: For the *Eleatic* Sect, where it first flourished, was but a branch of the *Italic*: And *Parmenides*, with *Zeno* the *Eleatic*, who were the great promoters of this λόγ ἐριστικὸς, *Dialectic vain Disputation*, did herein, as in other maters, *Pythagorise*. And the *Gnostic Christians* sucked in this itching humor of vain Disputation, together with their other *Pythagorean Dogmes*; which *Paul* does most professedly set himself to beat down, as that which he, by a *Prophetic inspiration*, foresaw would prove a mighty Engine to promote Antichrist's throne; as indeed it did, when the Schole-Divinitie, which is wholly composed of vain Disputations, came in fashion. Therefore *Paul* laies in many precautions against this vain λόγ ἐριστικὸς, or *Litigiose Dialectic Sophistrie*, hatcht in the *Pythagorean* and *Eleatic* Scholes, and foisted into the Christian Theologie by the *Gnostics*, and after them by the Scholastic Divines. And the seat of our Apostles Dehortations against this itch of vain Disputation lies manely in his Epistles to *Timothie*, who, as supposed, was very much infested by those Pythagorising *Gnostics*.

1 Tim. 6. 3. So, 1 *Tim.* 6. 3, εἴ τις ἑτεροδιδασκαλεῖ, *If any one bring in any other Doctrine:* Which was the designe of the *Pythagorising Gnostics*, who abounded at *Ephesus*, where *Timothie* had his residence, and endeavored to compose a new *Mystic Theologie*, out of Judaisme and Pythagorean Philosophie, tempered with some

some Christian Dogmes. Thence it follows, and *consent not to wholesome words*; ᾧ μὴ προσέρχεσθαι ὑγιαίνουσι λόγοις τοῖς τῆς κυρίας ἡμῶν. προσέρχεται, saies *Grotius*, answereth to קרב, which is a Temple-Phrase, belonging to such as approche to the Altar, as *Lev.* 9. 7: as if our Apostle had said, These *Gospel-Dogmes* are sacred things, and ought to be handled with as much reverence as the Jewish Sacreds were. They are indeed λόγοι ὑγιαίνοντες, *wholesome words*, without any corrupt or poisonous mixtures; not like the *Gnostic* Infusions, composed of the venimous ingredients of Rabbinical Fables and *Pythagorean* Philosophie. *And to the Doctrine according unto godlinesse*; καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ. Καὶ, *and*, is here as oft elsewhere exegetic: For the words of Christ truely are a Doctrine tending unto godlinesse, whereas those *Pythagorean Gnostic* contentions tended only to profaneneſse and licentiousneſse. Κατ' εὐσέβειαν, *i. e.* which is both agreable and conducible unto godlinesse, as *Tit.* 1. 1. Then it follows *ver.* 4. *He is proud knowing nothing. i. e.* He is as an emty vessel filled with nothing but airy speculations, which conduce nothing to true godlinesse, (as before §. 4, 5;) *But doting about questions*; περὶ ζητήσεις, i. e. *Physic*, *Dialectic*, or *Metaphysic* Quæstions and Disputes touching their *Æones*, or such-like *unintelligible Mysteries*, which no way conduce to edification. *And strife of words*, καὶ λογομαχίας· *i. e.* saies *Grotius*, There were many disputations amongst the Philosophers merely about words: namely *Aristotle* and *Plato* cal such things as conduce to the wel-being of the Bodie and Life, *Goods:* The *Stoic* wil not have them called so, but προηγμένα, *Conducibles*. The *Platonist* and *Aristotelian*, say, *A wise man hath mercy:* The *Stoic* wil not allow that he *hath mercy*, but that he *spareth*. The greatest part of the *Stoic Disputations*, saies *Cicero*, is spent about words. What more vitiose than to intend a controversie merely about Words? We may adde to these the λόγου ἔριδες, in the *Pythagoric* and *Eleatic* Scholes, the λόγου πειρασμὸς, the probationatory, or problematic disputes in the old *Academie* begun by *Socrates* and *Plato:* Also *Aristotle*'s Dialectic Disputations, with al the sharpe contentions in the *New Academies*, and by the *Sceptics*, *&c.* which were al but so many λογομαχίαι, or *needlesse strifes about words*. See more of this in *Plutarch*, περὶ τῆς αἱρεσκόντων τοῖς φιλοσόφοις, *concerning the various placites, or opinions of Philosophers.*

1 *Tim.* 6. 4.

Illud semper egerunt sectæ usq; ab initio originis suæ, ut quocunq; modo a cæteris distarent: unde quod uni placuit alteri displicuit: Omnia pugnabant adversis frontibus. *Horn. Hist. Phil. l.* 7. *c.* 13.

The effects of these verbal Disputes, Strifes, Railings, &c.

Whence follows Envy, Strife, Railings, evil Surmisings: These, saies *Grotius*, were frequent amongst Philosophers. φθόνος, *Envy*, was the natural product of their λογομαχίαι, or *strife about words*. What Envyings and Emulations were there betwixt the *Italic* and *Ionic* Sect, the *Pythagoreans* and *Eleatics*, the *Platonics* and the *Peripatetics*, with the other Sects. Hence follows, ἔρις, *Strife*, or *Contention*: Such was their λόγου ἐριστικὸς, *Contentiose Logic*, in the *Eleatic* and *Megaric* Scholes, which was frequently attended with railings; βλασφημίαι, *Blasphemings* of each others reputation: al which ended in *Evil surmisings*. ὑπόνοιαι πονηραὶ, *i.e.* saies *Grotius*, evil opinions or vain Philosophie: For ὑπονοεῖν is here put for שכל, to *think*. Such were the opinions of *Diagoras*, who held there was no God: Of *Epicurus*, who asserted that God regarded not human affairs; which also seemeth to be the opinion of *Aristotle*, ἐν τοῖς ἐσωτερικοῖς λόγοις. Such also were the opinions of the *New-Academics* and *Sceptics*, who held nothing to be knowable or perceptible; nothing to be in it self shameful, &c. Such were the fruits of this vain λογομαχία, which we find excellently set forth by *Plato* in his *Repub.* 7. from *pag.* 532, to 539; where discoursing professedly of *Dialectic Disputes* or *Logic*, and having opened the nature of it, that it is πρόοδος & μέθοδος, wherein we procede from some lower Hypothesis, to the first Principes, *&c.* he procedes to shew the Qualities of a good Logician, and evil fruits of contentiose Litigations. And his general direction is, *That men studie not Logic before they are Thirtie years aged: for*, saies he, *young men engaging in Dialectic Disputes, abuse this Art to contradictions each of other; and so sometimes overcomming, and sometimes being overcome, at last they come to believe nothing: whereas elder Persons, seeking not childlike glorie but truth, are more moderate and grave; but young men* ἀεὶ εἰς ἀντιλογίαν χρώμενοι, &c. *being alwaies used to contradictions, affect, like little Dogs, mutually to overcome each other.* Thus *Plato*. It follows 1 *Tim.* 6. 5, *Perverse Disputings*, διαπαρατριβαὶ. 'Some Copies read it, παραδιατριβαὶ, which to *Grotius* seems the truest. Διατριβὴ is properly 'a *Philosophic* terme, and signifies their more solemne Disputa-'tions: Whence *Gellius* cals the very place where they dis-'puted Διατριβή. *Paul* addes παρά, which usually in composition signifies *perverse* or not *right*, as in παράγγελμα, παραλογίζεσθαι so *Jam.* 1.22, παραλογιζόμενοι ἑαυτούς, *deceiving themselves* with

1 Tim. 6. 5.

a Par-

a Paralogisme or false dangerous reasoning and dispute. Hence παραδιατριβὴ properly signifies a *perverse and inane Disputation or Exercitation, a curiose, jejune concertation.* It's rendred here by the *Syriac*, ושחקא, *and the conflict of the Sons of Man*: Or, *and the mutual attrition*; for those Sophists mutually brought down each other, and by their Scab infected each other. *Chrysostome*, and *Theophylact* out of him, render it *confrications*: For those vain Sophists mutually rubbed each other, like scabbed Sheep, and by their Philosophic confrications or rubbings mutually infected each other. Thence it follows, διεφθαρμένων ἀνθρώπων τὸν νοῦν, i. e. *having their minds altogether averse from pietie, which is the greatest corruption.* Such were these *Pythagorising Gnostics*, who albeit they pretended to a sublime mystical γνῶσις or *knowlege*, yet were they professed enemies to Pietie, being indeed guilty of unheard-of uncleannesses and wickednesses. So it follows, ἀπεστερημένων τὴν ἀληθείας, *i. e.* destitute of al true saving practic knowlege, notwithstanding al their Pythagoric Dogmes and Institutes. νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν, *i. e.* making use of the Christian Religion only as a blind, or *politic medium* to promove their *gain* and cover over their sensual designes: Their godlinesse lies in gain, here lies their Religion or measure of good and evil: whereas, saith he, *ver.* 6, *Godlinesse with contentement is great gain* to a sincere Christian. This is added to the former by an alluśive *Antanaclasis*, as *Glassius*; or by an *Epanorthosis*, as *Schmidius*. The Pseudo-Christians estimed *Gain Godlinesse*, *i. e.* They by their perverse Philosophic Disputations wrested the Scripture and Religion, so as to make al subserve their private Gain: These *Nazianzene* stiles χειροκαπήλους καὶ χειρεμπόρους, *such as Huckstered and made Merchandise of Christ.* But the Apostle assures us, *That godlinesse is the best gain, i. e.* it brings the best profit to mens souls. Thus we see how *Paul* does here anatomise this Philosophic λογομαχία or *contentiose Logic*, as the pregnant cause of their *Philosophic Emulations*, *Contentions*, *Railings*, *Evil opinions*, and al manner of *vain Philosophisings*. And indeed nothing more natural than that such perverse Disputings should determine in Scepticisme and Atheisme, as *Jansenius* hath wel observed of the Scholemens Disputes. Therefore our Apostle, in the end of this Epistle, does further inculcate this his Exhortation against these vain Disputes, 1 *Tim.* 6. 20, *O Timothy, keep that which* 1 Tim. 6. 20.

Vers. 6.

is committed to thy trust, τὴν παραθήκην φύλαξον. Παραθήκη being a decomposite of παρὰ, κατὰ, & τίθημι, signifies a *Depositum committed to the trust of another*. This *Depositum*, which *Timothy* was so charily to keep, was the great Doctrine of the Gospel; which he cals a *Depositum*, because it is committed by Christ to his Ministers in charge. So 2 *Tim.* 1. 14, we find the word παραθήκην used in the same sense, 1 *Tim.* 1. 18. 2 *Tim.* 2. 2. So in the Book called *Musar* the precepts of the Law are called a *Depositum*, as some observe. Thence it follows, *avoiding profane and vain bablings*, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας. Κενοφωνία, according to the Glossarie, is the same with κενολογία *vain speech*. Κενοφωνία here is either *a clamor about vain maters, or of vain words*; such as agree not with the forme of sound Doctrine. *Chrysostome* understands it of novel words and formes of speech introduced. *Theophylact* here renders it ματαιολογία, *vain discourse* or *Disputation*; which is therefore vain, because it's *mater, forme, concomitants* and *effects* were al vain and fruitless: It was conversant only about vain *maters*, Genealogies of the *Æones, &c.* and it tended only to vain ends, vain glorie, *&c.* Further, he saies these *bablings were* βεβήλους, not only *vain* but *profane, i. e.* they being foisted into sacred Theologie, not by Gods appointment, but from their own inventions, merely to symbolise with Pagan Philosophers, *&c.* they were thence profane. It follows, καὶ ἀντιθέσεις, *and oppositions.* The *Greeks* interpret ἀντιθέσεις by ἀντιλογίας, *Contradictions.* Much of the glorie of these vain Disputers lay in their facultie of contradicting each other. The *Peripatetic* studies how he might contradict the *Academic*; the *Stoic* opposeth both the *Peripatetic* and the *Platonist*; the *New-Academic* and *Sceptic* al other Sects. Thus were they involved in perpetual contradictions; and the fruit of al these Litigations was no other than a false Science or vain Philosophie. So it follows, τῆς ψευδωνύμου γνώσεως, *of Science falsly so called: i. e.* Of spinose, frivolous questions, such as assume the name of *Science*, but deserve not the same. 'You see here (saies *Grotius*) how an-'cient the name of *Gnostics* was; which these Philosophers 'mingling with the Christian Churches assumed to themselves, 'despising al others as rude and ignorant, but boasting of their 'knowlege falsely so termed. *Clement Alex.* saies, this Epistle was 'upon this account rejected by the *Gnostics*; because they saw 'them-

'themselves herein described to the life. Καθάπερ τὴν φιλοσοφίαν ὁ τύφος καὶ ἡ ὄντως διαβεβλημένη ἔτως καὶ τὴν γνῶσιν, ἡ ψευδὴς γνῶσις ἤτε ὁμωνύμως καλουμένη, *As Pride and vain Opinion hath hurt Philosophie, so false, or falsely so called Knowlege, hath spoiled their Knowlege.* Thence he produceth this Text. True Knowlege is that which profiteth to eternal life. Whence *ver.* 21 he addes, *which some professing, have erred concerning the faith:* περὶ τὴν πίστιν ἠστόχησαν. *i. e.* These *Pythagorising Gnostics*, being swollen with proud conceits, and presumtuose confidences of their own pretended Knowlege and contentiose Philosophie, have deserted the true Orthodoxe Christian Faith. *Paul* gives us much the same account in 2 *Tim.* 2. 14, 15, 16, 17, 18, 23. touching these Gnostic λογομαχίαι or vain Disputes, of which in the following Chapter. At present we may take notice that our Apostle, though he strike immediately at the *Gnostics* who abounded then at *Ephesus*, yet in them he does prophetiely strike through the Schole-Divines, who have, by their vain *Aristotelic* λογομαχίαι, rendred not onely Philosophie but Divinitie also vain and useless. 2 Tim. 6. 21

§. 7. Another cause of the *Vanitie of al Philosophie*, was the *Opiniatretie* and *Dogmatising humor* of the Philosophers. This indeed hath an intimate and causal connexion with the fore-mentioned vain Disputation. For *Self-love* produceth in us al a fond conceit of, and regard unto our own *Phænomena* and Principes: The contradiction of others is as fuel to feed this self-flatering opinion of our own conceived notions. This Self-love or flaterie being engaged to maintain what it hath undertaken, sets the wits on work to contrive, studie and dispute for the defence of its espoused persuasion: And the effect of al is a fixed *Opiniatretie* or abounding in our own sense, and stiffe adherence to our own judgements; so that in this case mens stiffeness in adhereing to their own opinions or persuasions, is not from the force and strength of the reasons on which they are grounded, but rather from the force of their own violent Self-love. For when the strength of adherence to any opinion ariseth from grounded reasons, it wil be either stronger or weaker, according to the force of those Reasons on which our Opinions are grounded: so that if we cannot shew some *proper motive* or *particular reason*, as strong as the Opinion we espouse, it is apparent that the said Opinion is founded on affectionate *Opiniatretie and a Dogmatising humor, its origine and and vanitie.*

tionate *Opiniatretie* rather than on grounded Reason. This was the general fate of those *Greek* Philosophers, specially of the *Pythagoreans*, with whom αὐτὸς ἔφα *he said it*, had the force of a first Principe or the most binding Reason. They generally affected δουλεύειν τῇ ὑποθέσει, *to be slaves to their own Hypothesis*, rather than τῇ ἀληθείᾳ θύειν, *to sacrifice to truth*. *Aristotle* gives us a good character of a Philosopher, *that he should be a slave to truth*, εἰς καταλύσειν τῶν ἰδίων, *to the abandoning his own persuasions*: which is quite contrary to this philosophic humor of *Dogmatising Opiniatretie*, which makes men to abandon Truth for the preservation of their own *Phænomena*. This
Col. 2. 20. seems struck at by the Apostle in that *Col.* 2. 20, *Why are ye subject to ordinances?* δογματίζεσθε, *i. e.* Why do you suffer your selves to be imposed on by those *Pythagorean Gnostics*, who would fain bring you under the yoke and bondage of their *Pythagorean Dogmes*, *ver.* 21, 22. Δόγμα among the *Gracians* signified primarilie a *placit*, or *confirmed, established opinion* of any Sect; and thence an *Institute, Edict, Decree*. Whence Δογματίζειν primarilie importes *to give a sentence, to impose an opinion*, or *tenaciously to adhere to an opinion*. Thence it is opposed to ἐπέχειν, *to suspend assent*, or *to hesitate*: which kind of *Suspension* and *Hesitation* the *Academics* and *Sceptics* affected. It was a great question amongst the Philosophers, *whether those of the Old Academie*, namely *Plato* and his followers, *might be said* δογματίζειν· and it is generally concluded in the affirmative. Yea some would bring in those of the *New Academie*, who seemed most averse from this humor, under this mode of *Dogmatising* or *Opiniatretie*: For, say they, their stiffe and tenacious adhereing to this *Persuasion* and *Dogme*, *That there is nothing knowable*, is a great degree of *Dogmatising*. Though the *Sceptics* endeavored to avoid this imputation of Dogmatising, by affirming, *That they gave not a dogmatic assent to those Sceptic propositions*, viz. *Nothing is knowable, I assert nothing, &c.* Yet certain it is they were too *opiniatre*, *tenacious*, and stiffe in renouncing those κοιναὶ ἔννοιαι, *commun notions* of a Deitie so deeply engraven on human nature, (for their Sceptisme determined in Atheisme) which is an hellish piece of Opiniatretie or Dogmatising.

Carnal policie of Philosophers. §. 8. Another poisonous root which infected and tainted al Pagan Philosophie, was the *carnal policie* of their *Philosophers*; which

which appeared many waies. (1.) In their conceling the *Authors* and *origine* of those *Scriptural Traditions* they borrowed from the Jews. (2.) In their clothing these *Jewish Traditions* with a *Grecian fabulose Garbe*, thereby to make them seem their own. (3.) In conceling their own Ignorance of those Jewish Dogmes, on which they so boldly Philosophised under mystical, unintelligible Termes and Fables, like *Apollo*'s Oracles, &c. (4.) In converting al their *traditional* and invented *Philosophie*, to a *subservience* to their *carnal Interest* or *superstitious* Idolatrical designes, &c. These and such-like were the branches of their Carnal Policie, which rendred their Philosophie so vain and useless. We find this *Philosophic craft* wel described in the Platonic definitions: Δεινότης διάθεσις καθ' ὃν ὁ ἔχων ῥοχαστικὸς ὄφει τὸ ἰδίᾳ τέλος, *Craft is an affection whereby he that hath it is enabled to designe and promove his private end.* But we have it more fully unbowelled by the Spirit of God, specially *Psal.* 119. 113, *I hate vain thoughts.* סעפים *French: les Discours, i.e.* the vain and fraudulent Discourses of carnal *sapience*, contrary to the simplicitie of Faith and that obedience due to God. So agen, *ver.* 118, *for their tromperie is falsehood,* כי שקר תרמיתם, *i.e.* their *cautelose Artifices*, on which they trust, shal in the end deceive themselves, they being not able by al their cunning to avoid thy judgement: or, *they are to thee abominable*, in as much as in al their train and politic wiles there is nothing but fraud. So agen, *vers.* 128, *Therefore I approve as right* [ישרתי] *al thy commandements of al things, but I hate every false way, i.e.* al Carnal Policie and shifts. The like *ver.* 163, I hate and abhorre lying, *i.e.* politic craft, &c. And the Apostle seems to strike directly at this *Carnal Policie* of the *Greek* Philosophers, 1 *Cor.* 2. 6, *Not the wisdome of this world, nor of the Princes of this world, that come to nought.* *Grotius* and *Deodate* understand this last clause of *false reason of state*, or *politic prudence* of the worlds Grandees, which directly opposeth the Kingdome of Christ, *Matt.* 11. 25. 1 *Cor.* 2. 2. And we need not dout, but that the Apostle here takes in the *worldly wisdome* and *politic prudence* not only of *Statesmen*, but also of the Philosophers who passed for *Princes* and *Rulers* of this World, specially the *Pythagoreans*, who were great *Statesmen* and *Politicians* as wel as Philosophers. This *Carnal Policie* was the great engine of the *Gnostics*, those sensual professors, who,

Psal. 112. 113.

Ver. 118.

1 *Cor.* 2. 6.

to

to *ſymboliſe* and keep fair both with Jews and Gentiles, compoſed a *politic* and fleſh-pleaſing Theologie of worldly Rudiments and Elements, partly *Pythagorean* and partly *Jewiſh*, as before on *Col.* 2. 18, 19, 20, 21, wherein Antichriſt and his Adherents (as in other Inſtitutes) have exactly followed them, as hereafter.

Judiciarie blindneſſe and hardneſſe.

§. 9. The great judicial Cauſe, which rendred al Pagan Philoſophie vain and curſed, was *Judiciarie Hardneſſe* of heart and *Blindneſſe* of mind; or Gods delivering thoſe Pagan Philoſophers up to ſpiritual Occecation, Blindneſſe and Hardneſſe of heart. This was the effect of al the former cauſes, and a great cauſe of al their *vain Philoſophie*, as we find it fully laid down by the Apoſtle, *Rom.* 1. 18, 21, *&c. Verſ.* 18, he ſaies, *The wrath of God was reveled from heaven, againſt ſuch as hold the truth in unrighteouſneſſe.* We muſt know, the Apoſtle in theſe Verſes diſcourſeth of the Gentile σοφοὶ or *Philoſophers*, as *ver.* 22. And I conceive principally of the *Pythagoreans*, who were of the *Italic* Sect, and therefore flouriſhed at *Rome*. Now of theſe *Paul* ſaies, *That the wrath of God was reveled againſt them*, becauſe *they held the truth in unrighteouſneſſe, i. e.* what-ever knowlege of Divine truth they had acquired either from Jewiſh Tradition, or from the Improvements of their own commun Principes, by which they were capacitated to contemplate the inviſible perfections of God in the viſible creatures, it was al captivated by, and made ſubſervient to their luſts; whence God gave them up to their own *vain Imaginations and fooliſh hearts*, as *verſ.* 21, *Becauſe when they knew God, they glorified him not as God, i. e.* Their knowlege was not active. *Neither were thankeful, i. e.* They aſcribed not the glorie and praiſe of their *Philoſophic contemplations unto God*, they owned not him as the *Sun of righteouſneſſe*, whence al theſe rayes of human knowlege ſprang: but they attributed al their Philoſophic attainments to their own parts, Sagacitie and Diſquiſitions; and ſo improved al for the greatening and advancing of themſelves, their Idolwiſdome, &c. Whence it follows: ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, *They waxed vain in their Diſcourſes, Reaſonings* or *Philoſophiſings*: For διαλογισμὸς is a *Philoſophic terme*, the manner of Diſputing amongſt the Ancients both *Jews* and *Grecians* being by *Dialogues*. The meaning is, al their Philoſophic reaſonings and diſputes proved by Gods ſecret judicial dereliction and per-

Rom. 1. 18, 21, 22, 28.

permiſſion of them vain, yea curſed. And thence it follows, ἡ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία. *i.e.* (ſaies *Grotius*) Such as the ſin was, ſuch was the puniſhment. They ſhook off the light of Reaſon and God took away the remainders, as *Eph.* 4. 18. So *verſ.* 22, *Profeſſing themſelves wiſe.* σοφοὶ· *i.e.* glorying in their wiſdome. ἐμωράνθησαν, *they were made fools:* God in his righteous judgement befooling them. Which is more fully explained, *verſ.* 28, *as they did not like*, &c. Here is an elegant *Paranomaſia* or alluſion in the words, ἐδοκίμασαν & ἀδόκιμον· they reprobate or reject God in their knowlege, and God gives them up to a reprobate or droſſy mind. So we read of ἀδόκιμον νόμισμα, *reprobate money*, *i.e.* droſſy, *&c.* Juſtly does God leave ſuch to a reprobate mind who reprobate him.

10. We might mention alſo, as another fruitful womb of vain Philoſophie amongſt the Pagans, the univerſal *Inclination* of al, more or leſſe, unto Idolatrie and Superſtition, as *Rom.* 1. 23, 24, 25, 26, which is, *Act.* 17. 18, applied to their Philoſophers, ὡς δεισιδαιμονεστέρους· but of this more in the effects of vain Philoſophie, *B.* 2. *Chap.* 1. *Idolatrical inclination.*

11. Laſtly, *Mythologic* or *fabuloſe imitation* of Divine Truths and Myſteries might alſo be mentioned, as that which had a great influential cauſalitie on the vanitie of the *Pythagorean*, as of al other Philoſophie: Of which we have already largely treated in the cauſes of Mythologic Philoſophie, *Part.* 2. *B.* 2. *C.* 2. §. 3, *&c.* *Fabulous Imitation.*

CHAP. II.

The Vanitie of Philosophie from its Mater, Parts, &c.

(1.) *The Vanitie of the* λόγ☉ ἐριστικὸς, *or contentiose Logic,* &c. Rom. 1. 21. διαλογισμοὶ, Phil. 2. 14 1 Tim. 1. 6. Aristotle's *Logic, how it became so Eristic by the* Arabians *and Scholemen: A general consent of the learned against Eristic Logic,* 1 Cor. 14. 20. (2.) *The vanitie of Physiologie,* 1 Cor. 1. 20, συζητὴς τῦ αἰῶν☉, *what.* Rom. 1. 20. 1 Cor. 2. 6. *Physiologie the cause of Idolatrie,* Rom. 21. 23, *&c.* (3.) *The vanitie of the Mathematics, its influence on Idolatrie and Atheisme.* (4.) *The vanitie of Ethics,* Eph. 5. 6. 1 Cor. 1. 20. σοφὸς. *The Defects of Ethics,* [1.] *as to its mater.* [2.] *As to its ends amongst the* Romans *and* Stoics. [3.] *As to its Rule, which was* ὀρθὸς λόγος. [4.] *As to its principe, which was* αὐτεξούσιον, *Free-wil, or* εὐφυΐα, Good-nature, *or seeds of Virtue.* Socrates *opposed that Stoic Principe,* ἀρετὴν διδακτὴν, *&c. This Philosophic* Free-wil *the root of Pelagianisme: No moral virtue but what is supernatural, against the Scholemen. The defects of Philosophic Ethics, as to supernatural principes, Faith, Love,* &c. [5.] *The Vanitie of their Politics,* 1 Cor. 1. 20, *both comparatively and absolutely, as the root of Atheisme and Idolatrie,* &c.

The vanitie and corruption of λόγ☉ ἐριστικὸς, *or Logic.*

§. 1. WE have hitherto only considered the vanitie of Philosophie in its *Causes* and *Roots*; we shal now procede to demonstrate the said vanitie of Philosophie from its own *essential Idea* or *Nature, Parts,* and *Proprieties.* The *essential Idea, Nature,* and parts of Philosophie (as of other things) consist in its *Mater* and *Forme*; both of which have great mixture of vanitie in them. As for the mater of Philosophie, it contains *Naturals, Morals,* and *Supernaturals. Natural Philosophie* comprehends *Logic, Physics,* and *Mathematics.* Concerning *Logic,* we have no ful mention of the *Pythagoreans* being much versed herein; yet are we not without some concluding, though indirect Arguments of their skil herein. For *Porphyrie* tels us, That *Pythagoras* had, besides his συμβολικὸν, also διεξοδικὸν τρόπον, *a plain and familiar way of Philosophising.* And we have already shewn, how that *Parmenides* and *Zeno* the *Eleatics*

leatics (who belonged to the *Italic* Sect) did much Pythagoriſe, as in other points, ſo likewiſe, as we may preſume, in this of *Logic*, of which they are thought to be the firſt Inventors, at leaſt great promotors; as it appears by their λόγος ἐριστικὸς, that *contentioſe mode* of Diſputing, for which *Zeno* hath been ſo famoſe ever ſince. As for the vanitie of this ancient *Dialectic* or *Logic mode* of *Philoſophiſing*, it hath been already in part demonſtrated in the foregoing Chapter, §. 6. But in as much as I find the Spirit of God ſo much in invectives againſt this piece of vain Philoſophie, (foreſeeing that it would prove, as abuſed by Scholaſtic Divines, a main engine to pul down the Kingdome of Chriſt, and ſettle Antichriſt upon his Throne;) I ſhal follow the ſacred method herein, by endeavors to give farther demonſtration of the vanitie of this λόγος ἐριστικὸς, *contentioſe Logic*, thereby, if it may be, to open in any degree a dore to ſome more uſeful *kind of Logic* in the Scholes of Chriſt. And leſt I ſhould be thought ſingular herein, I ſhal follow the ſteps of *Lud. Vives*, *Grotius*, *Janſenius*, yea of the Philoſophers themſelves, in opening the vanitie of this *contentioſe Logic*. We find the Apoſtle accuſing the Sophiſts, (and I conceive particularly the *Pythagoreans*) of a vanitie in their reaſonings, *Rom.* 1. 21. ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, *They became vain in their diſputes*. For the way of Diſputation in the *Old Academie* was by *Dialogues*; which mode, I preſume, they traduced from the Jewiſh Scholes. And thus *Grotius* underſtands theſe reaſonings here: 'As the *Academics* diſputed for and 'againſt every thing. Thus is truth loſt by altercation, *Jer.* 11. 5, by great Eſſays to act the greateſt trifles; ſuch as are not only unprofitable, but damnable to themſelves and others, *Eſa.* 41. 29. We find the ſame word uſed, *Phil.* 2. 14. *Diſputings*. 'διαλογισμῶν, ſaith *Grotius*, here ſeems to be *bitter railings* about 'maters no way belonging to godlineſſe, of which there were 'many amongſt the Philoſophers, ſpecially the *Ariſtotelics*, where-'of there were many in *Macedon*, where *Philippi* ſtood. So 1 *Tim.* 1. 6, *Paul* mentions ſome who had turned aſide, εἰς ματαιολογίαν, *i. e.* to unprofitable diſſertation or diſputation. They who uſe ſuch are called ματαιολόγοι, *Tit.* 1. 10. This, 1 *Tim.* 6. 4, he termes λογομαχία, as *ver.* 20, κενοφωνία, which he oppoſeth to ſound Doctrine, 1 *Tim.* 1. 6. We find al this fully laid open and confirmed, 2 *Tim.* 2. 14, *&c.* ταῦτα ὑπομίμνησκε *i. e.* be thine

Rom. 1, 21.

Phil. 2. 14.

1 *Tim.* 1. 6.

Auditors dayly remembrancer of this. The *Hebrew* expreſſe it by תזכיר. *Paul* chargeth him to inculcate this continually on his hearers; yea to charge them as before the Lord, μὴ λογομαχεῖν εἰς οὐδὲν χρήσιμον, *That they ſtrive not about words to no profit.* That this λογομαχία is the ſame with the Philoſophers λόγος ἐριστικὸς, *Contentioſe Logic*, we have proved from 1 *Tim.* 6. 4, 20, *Chap.* 1. §. 6. He is the more warme in his exhortation againſt this λογομαχία, becauſe it was not only *unprofitable*, but *deſtructive* to their Chriſtian Faith and Communion. So it follows, ἐπὶ καταστροφῇ τῶν ἀκουόντων, *to the ſubverſion of the hearers.* 'For, 'ſaies *Grotius*, the hearers by ſuch ſtrifes are divided into par-'ties: they loſe mutual love. It anſwers to הפכה· καταστροφὴ, E-'verſion, is in the Gloſſarie, *Subverſion*, *Deſtruction.* This *Paul* gives as a good Antidote againſt the contagioſe infuſions of the *Pythagoriſing Gnoſtics*, who by their λογομαχία, and ſtrife about words inſinuated much of their poiſonous Doctrine, as the Scholemen after them their Antichriſtian Dogmes. Our Apoſtle inculcates this caution, *ver.* 16, calling theſe ſtrifes, βεβήλους κενοφωνίας, which he ſaies, *ver.* 17, *eat like a gangrene*; and *ver.* 23, fooliſh and unlearned queſtions which gender to ſtrife, *&c.* of which hereafter. This λόγος ἐριστικὸς, *Eriſtic Logic*, began, as we have once and agen hinted, in the *Italic* and *Eleatic* Scholes, and was improved by thoſe of the *Megaric Sect*, *Euclid*, *&c.* It was alſo of ſome uſe in the *Old Academie*, paſſing under the notion of λόγος πιθανὸς· and of great uſe amongſt the *New Academies* and *Sceptics.* But none gave ſo great an advance and perfection to this *Dialectic litigioſe mode of Philoſopiſing*, as *Ariſtotle*; who having naturally a mighty Logical *Acumen*, and the ſame much improved by ſtudy and artificial diſputes, made it his buſineſſe to carp at al ſuch opinions of his predeceſſors, as were not parallel with his *artificial Scheme* or *Method* of *Philophiſing.* He ſpared not his own Maſter *Plato*, nor any other whoſe *Dogmes* were not commenſurate with his *Phænomena.* And foreſeeing that poſteritie might with the ſame cenſorious Rod ſtrike at him, with which he had ſtruck at his foregoers; to prevent the ſame, he reduced his Philoſophie to the moſt acurate Method, his Logical head could invent; and withal frames a *Logic* anſwerable thereto; which he intended not only as a Key or Organ to open the way to his Philoſophie, but alſo as a Shield or Buckler to preſerve the ſame from ſuch blows

1 Tim. 6. 4, 20.

The origine of this Eriſtic Logic.

or

or objections which posteritie might offer against it. And indeed (as Learned *Owen* hath observed in his *Præfat. Theolog.*) *Aristotle*, in the whole of his Philosophie, seems to design and studie more how to defend himself from the objections of others, than to evince truth; which rendred his followers more skilful in hatching *intricate controversies*, subtile *nice distinctions*, and wrangling Sophistrie, than true solid Philosophie. But yet to give *Aristotle* his due, I think it may be made evident, that he was not the main Author of this *Sophistic kind* of Disputation, which now reigns in our Scholes, but rather the *Arabians*, *Averroes*, *Avincenna*, his Commentators; who, being wholly unacquainted with the *Greek* Tongue, were fain to depend upon the versions of *Aristotle*, which being very imperfect, left them under great darkness and ignorance touching *Aristotle*'s mind and sense; whence there sprang a world of *unintelligible Termes* and *Distinctions*, with as many Sophistic Disputes and Controversies. These the Scholemen (more barbarous than the *Arabians*) greedily licked up (as the *Minor Poets Homers* vomit) and incorporated with their Theologie; which filled the Universities of *France*, (where this Schole-Divinitie was first broached) and *England* (which had continual recourse to *Paris* for Learning) with nothing but vain λογομαχίαι, or *strifes about words*, instead of solid Philosophie and Divinitie; far worse than what was to be found in the Pagan Scholes: Which vain itch of Disputation hath proved the Scab of the Church, as *Erasmus*, *Ludovicus Vives*, Sir *Thomas More*, the Lord *Bacon*, Sir *Henry Wotton*, *Jansenius* and *Owen*, with other Learned men have wel observed. Yea, the vanities of this *Dialectic Sophistrie* was observed and decried by many of the old Philosophers. Both the Sect of the *Cynics* and *Stoics* (as *Diogenes Laertius* observes) took away *Dialectic Philosophie* as vain, holding that our end is, κατ' ἀρετὴν ζῆν, to *live virtuosely*; which this wrangling *Logic* no way conduceth to. *Aristo Chius* the *Stoic* (saith *Diogenes*) compared *Dialectic Dissertations* to a Spiders Web, which is *artificially* made but yields no profit. And *Plato*, *Repub.* 7. gives us his judgement against this λογομαχία. ἔστι δ' ὡς ἐμοὶ δοκεῖ ὃ περὶ ὀνόματος ἡ ἀμφισβήτησις, &c. *It seems to me that there should be no controversie about words amongst such as have so great maters to discourse of.* *Wiclef* was much offended at this kind of *Sophistic litigation* in maters of Faith: So was *Calvin*,

Aristotle's *Logic sophisticated by the* Arabians *and Scholemen.*

A general consent against Eristic Logic.

Calvin, who affirmes, 'That whoever does pertinaciously strive 'about words, foments some secret Poison. But in this age none hath more amply, fully, and learnedly opened the vanitie of this *Sophistic*, *Eristic* mode of Disputation, so much Idolised by the Scholemen, than *Jansenius*, in his *August. Tom.* 2. *Lib. Proam. Cap.* 28, and elsewhere; with *Owen*, in his *Præfat.* to his *Theolog.* also, *Lib.* 6. *Cap.* 7. *Pag.* 512 unto 520. I have insisted the longer on the vanitie and corruption of *Sophistic Logic*, because it hath been, and stil is greatly abused and noxious in some of our reformed Universities, to the corrupting the minds of many wel-disposed young Students. I must confesse my self to have been too far in love with and entangled in this Snare; which had not the Lord by his sovereign hand of free-grace broken and delivered me from, might have proved the ruine, not only of my Studies, but Soul. Thou'lt therefore, Reader, pardon this invective against the corruption of vain *Logic*; which designes not the utter *Rejection*, but *Reformation* of *Logic* in Reformed Scholes. We shal conclude this Digression with the Apostles Exhortation, 1 *Cor.* 14. 20, *Brethren, be not children*
1 Cor. 14.20. *in understanding.* ''Tis, saies *Grotius*, the propertie of Children 'to make an ostentation in things unprofitable. *But in understanding be men*, τέλειοι, *i. e.* like persons adult, *Eph.* 4. 13, who are ashamed to play as Children with baubles and Rattles.

The Vanitie of their Physics. §. 2. The vanitie of *Pagan Philosophie* discovered it self much in their *Physics*, which are at best darke and cloudy, but for the most part fabulose, grounded only upon some *broken Traditions*, traduced from *Moses*'s description of the Creation, *Gen.* 1, and *Job*'s Discourses of Meteors, *&c.* with *Solomon*'s Natural Philosophie of Plants, Animals, *&c.* which being but imperfectly traduced unto, and more imperfectly understood by these blind Philosophers, they turned all these Jewish Traditions of the origine of the Universe, of the first principes of Bodies, of Plants, of Animals, *&c.* into mere Fables, or unintelligible Speculations and Controversies. This vanitie of their *Physics* our Apostle seems to strike at (inclusively if not exclusively) 1 *Cor.*
1 Cor. 1, 20. 1. 20, *Where is the disputer of this world?* πᾶ συζητὴς τᾦ αἰῶνᾳ τέτε· 'This (saies *Grotius*) strikes at the *Inquisitor* or searcher into 'the natures of things, which the *Hebrews* cal חקור העולם הזה *of* 'this world, *i. e.* the *Physiologist*. This studie they are wont to 'cal

'cal מחר, which properly answers unto συζήτησις, *Disputation:* So 'Baruch, 3. 23, &c. οἱ ἐκζητοῦντες τὴν σύνεσιν ὅπου τῆς γῆς, are *Physio-* 'logists. The Apostle *Paul* chooseth to cal him συζητητὴς, a *Dis-* 'puter, rather than ἐκζητητὴς an *Inquisitor*, (as *Baruch*) because 'their *Physic questions* were wont to be ventilated or agitated 'by many Disputations, which is συζητεῖν. Hence the *Syriac* Version renders it, דרושא, *Investigator*; and the *Arabic* by a word that signifies *Scrutator:* Because such Physiologists spent their whole time in acute Researches and Inquisitions into the Bowels of nature, which afforded infinite vain Disputes. And indeed their *Physics* did abound with almost as much λογομαχία, or *Verbal*, *Captiose*, *Sophistic* Questions and Controversies, as their λόγῳ ἐλεγκτικὸς, or *Logic:* which made the *Cynics*, as also the *Stoics* (who symbolised much in this as in other points) to reject *Physics* or *Natural Philosophie* as wel as *Logic*. *Socrates* also seems to be much of the same persuasion, who perceiving how much his Predecessors, *Thales*, &c. (who were generally Physiologists) had abused *Physics*, addictes himself chiefly to *Moral Philosophie*. The like is reported of *Padre Paul*, that great *Venetian*, who finding the vanitie of contemplative Philosophie, converted his studies to Active, or Moralitie. But it follows in the same *verse* 20, *Hath not God made foolish the wisdome of this world?* οὐχ ἐμώρανεν. μωραίνειν, from μωρὸς *a Fool* or *Madman*, answering to the *Hebrew* הסכיל, signifies here *to convince of folie*, or *make to appear as such*, according to the import of Verbes in Hiphil amongst the *Hebrews*; as if he had said: hath not God made al those pompose contemplations of these proud Philosophists (who have pried into the Bowels of Nature for hidden Philosophie) to appear to be foolish and vain? in that they have not as yet, by al their *Natural Philosophie*, attained to any true notion and discoverie of the first Principe or God of nature, which is the chief end of al natural as wel as other Philosophie? So it follows *vers.* 21: For after that in the wisdome of God the World *by wisdome knew not God.* σοφίαν τοῦ θεοῦ, 'The *wisdome of God* (saies *Grotius*) he here cals, That know- 'lege of God, which results from the contemplation of Natures Bowels. This answers to that *Rom.* 1. 20, *The visible works of* God have impressed upon their natures certain visible stamps or legible Characters of the invisible glories of God, which these purblind Physiologists could not, by al their natural Inquisitions

1 Cor. 1. 20.

Rom. 1. 20.

sitions, come to any serious reverential acknowlegement of. So much is implied in ἔγνω, as it is used in the same sense, *Joh.* 1. 10, and answereth to ἐδόξασαν, *Rom.* 1. 21. Al their *anatomisings* of Natures bowels could not give them any true Idea or notion of the first Principe or God of Nature. Which gives us an evident demonstration, that al their Natural Wisdome was but folie, because it reached not its *first Principe and last end.* Therefore it follows,

1 Cor. 1. 20. *It pleased God by the foolishnesse of preaching to save them that believe. i. e.* Our Gospel, which seems folie to these Sophists, or Naturalists, has availed more to the knowlege of God, than al their *Physiologic* Contemplations. The same *v.* 27. *But God hath chosen the foolish things of the world to confound the wise:* i.e. Our Gospel, which seems foolish in the worlds eye, in regard of the discoveries it makes of God, leaves a blush and confusion on al the vain Contemplations and Philosophie of these proud Naturalists. We find the like encomium of *Gospel-light* and depression of Natu-

1 Cor. 2. 6. ral Philosophie, 1 *Cor.* 2. 6, *Howbeit we speak wisdome among them that are perfect: Yet not the wisdome of this world.* σοφίαν δὲ τοῦ αἰῶνος τούτου, *i. e.* (saies *Grotius*) not that *Physic* or *Natural Philosophie*, of which above *Chap.* 1. 20, *&c.* This great vanitie and folie, which attended the Natural Contemplations or Philosophie of these Pagan *Physiologists*, proceded not from any defect in the objective wisdome, or light of Nature, but from the subject; the dark-

Rom. 1. 21. nesse, pride, lusts, and vanitie of their hearts, as *Rom.* 1. 20, 21. The visible works of God have as wel since, as before the Fal, sensible images, or visible glorious Ideas of the invisible glories of God, his Wisdome, Power, and Goodnesse stamped on their *Beings* and *Operations*; but the most acute Philosophers (like *Seneca*'s fool, who went up and down his house complaining the rooms were dark, when as the darknesse lay in her eyes), could but go up and down groping after God, by their *Physic contemplations*, as *Act.* 17. 27. Yea, the most sharp-sighted of these Hea-

Natural Philosophie the cause of Idolatrie. thenPhilosophers, though by the Divine assistance of some influential raies of commun illumination, they espied some *vestigia* or obscure impresses of Gods glorious Wisdome, Power and Goodnesse shining in created emanations on his Works; yet were they so far from glorifying God as God, and giving thankful acknowlegement

Rom. 1. 21, 23. of that commun light they had received, (according to *Rom.* 1. 21.) as that they changed the glorie of this incorruptible God into an Image made like to corruptible man, and to birds, *&c. Rom.* 1. 21, 23.

i. e. they

i.e. they idolised those Divine *Virtues*, *Powers* and *Excelences*, which they found in the Creatures. Not that the Philosophers or wiser Heathens made the Creatures the ultimate object of their worship; no, that grosse Idolatrie was peculiar to the *Mythologic Poetic Theologie*: But the great Idolatrie of these fooliſh ſophists was, that where they espied any eminent *Divine Qualitie* or *Power* shining in the creature, they idolised that creature so far, as to make it a Mediator or *medium* of their worship performed to the great God. This they caled θεολογία φυσικὴ, *Natural Theologie*, we rather, Idolatrie, which was the fruit of their Natural Philosophie; of which more hereafter.

§. 3. What hath been discovered of the vanitie, yea Idolatrie of the Physiologists, is applicable to the Mathematicians, both *Pythagorean*, as wel as other. Indeed the *Mathematics* seem to be the soundest, the most pleasant, and most useful piece of their *Natural Philosophie*; yet it hath not been exemt from much corruption and vanitie. For 1. It had the same cursed effect on their corrupt fooliſh minds, as that *Natural Physiologie* before mentioned: namely those blind *Mathematicians*, by continual *Astronomic contemplations* of those glorioſe Celestial bodies, fel first into deep admiration of them, their excellent composure and perfection, their excellent virtues and powerful influences on al sublunaries, their admirable order and harmonious regular motions. These and such-like eminent qualities, which shone so brightly, could not (and that justly) but fil them with Admiration. And this Admiration, which should have led them to admire infinitely more the *Creator* and *Conserver* of these glorioſe creatures, was so far from having such an influence, as that it drew their *Idol-framing* hearts to set down and terminate their Adoration on these creatures, the Sun, Moon and Stars, *&c.* And this Idolising these Celestial creatures as Gods opened also a dore to their Judicial Astrologie, or the black Deviliſh Art of Divination by the Stars, wherein the *Pythagoreans* pretended to have a more than ordinary skil; which *Pythagoras* brought with him from the *Chaldeans*, who were the first that fel into this piece of Idolatrie or Star-worship, and that from their Astronomic obſervations and admirations of these Celestial Bodies; as we have afore shewn in the origine of the *Chaldean* Philosophie, from *Job.* 31. 26, 27. *P.* 2. *B.* 1. *C.* 4. §. 3, 4. Of which more hereafter.

The vanitie of the Mathematics.

Astronomie the cause of Idolatrie.

2. *of Atheiſme.*

2. Another great Corruption which attended their ſtudie of the *Mathematics*, was, that it determined in *Atheiſme*, and that two manner of ways; (1) *Indirectly* and *Conſequentially*, in that it brought them firſt into *Polytheiſme*, or belief of many Gods; which had this fate attending it, that at laſt it led them to *Atheiſme*, to believe there was no God: for *Polytheiſme* naturally degenerates into *Atheiſme*. (2) But the ſtudie of the *Mathematics* has this more direct influence on blind proud hearts to lead them into *Atheiſme*, in that Mathematicians being wholly verſed in Demonſtrations, and thoſe for the moſt part ocular and moſt evident, they cannot bring their proud minds to ſtoop or aſſent to any thing, no not to Divine Revelation, without a Demonſtration. This made *Ariſtotle*, who had a Mathematic head, to reject al the Oriental Traditions which his Anceſtors *Thales*, *Pythagoras*, and *Plato* had gathered up, touching the origine of things and Divine maters; and rather to believe an Eternitie of mater, becauſe thoſe *Jewiſh* Traditions were not backed with Demonſtrative Arguments. This alſo made the *Epicureans* and *Stoics* reject *Paul*'s new Doctrine, (albeit they ſeem at firſt a little tickled with the novilty of it) becauſe his Teſtimonie was not backed with Demonſtrative Arguments; though indeed *Paul* gave them ſufficient Demonſtrations, had they had eyes to ſee them, *Act.* 17. 18, to 30. This *Mathematic* humor was that which made the *Grecians* generally offended at the Goſpel, accounting it but fooliſhneſſe, becauſe it was not proved by Demonſtrative Reaſons and Arguments, as *Paul* frequently obſerves, ſpecially 1 *Cor.* 1. 20, 21. & 2. 6. of which before. And indeed this has been the ſad fate of ſome great *Mathematicians* of this, and of former ages, who being wholly taken up in Demonſtrations, expect the ſame in Divine maters; and not finding that footing their Atheiſtic hearts expect for their Mathematic phantaſies to build upon, in order to a Demonſtration of the Scriptures authoritie, *&c.* they reject al Divine Revelations, yea al true and ſound notions of a Deitie and of the Creation, with inclinations rather to believe the Worlds Eternitie, or ſuch like monſtroſe *Phænomena*. I wiſh there were not too many ſuch Mathematic Atheiſts breathing in Chriſtian air. But of this more hereafter.

The Vanitie of Moral Philoſophie.

§. 4. We procede to ſhew the vanitie and corruption of Moral Philoſophie, as wel amongſt the *Pythagorean* as other Philo-

Philosophers. *Moral Philosophie* (as has been mentioned) regards either single persons, and so it's stiled *Ethics*; or Corporations and Societies, and so it passeth under the name of *Politics*. Both of these had great corruptions attending them, both in the *Italic* and *Jonic* Scholes. As for *Ethics*, it's true, the *Pythagoreans* with the other Philosophers had their γνώμας ἠθικὰς, *Ethic sentences*, or *Symbolic characters*, answering to, and, as I presume, traduced from the אומרי משלים *Proverbial sayings* amongst the *Jews*: yet we are to remember, that these their *Ethic* precepts were at best very imperfect, and not without a great mixture of vanitie and corruption. As for the *Pythagorean Ethics* they were very *mythologic* and *enigmatic*, wrapped up under such dark symbols and figures, as that it was difficult to come to a true understanding of them. The first that reduced *Moral Philosophie* to a naked familiar dresse was *Socrates*, who yet was exceedeing defective both in his precepts and practice of Moralitie; for *Incest*, *Fornication* and *Sodomie*, were things not only allowed, but the later of them practised by him, if he be not belied, on his Minion *Alcibiades*: and *Plato* brings in *Socrates* expressing great affection to *Alcibiades*, telling him *that he loved him for himself, &c.* which argued an extreme affection towards him. *Grotius* informs us, that this sin of *Sodomie* was generally allowed by the Philosophers. So on *Ephes.* 5. 6, *Let no man deceive you with vain words.* κενοῖς λόγοις, *i. e.* with vain Reasonings or Philosophie. 'He notes here (saies *Grotius*) the Philosophers, 'who taught there was no sin in Incest, and ἀρσενοκοιτία, *Sodomie*; 'and who commended κοινογαμίαν, *communitie of Wifes*, (which 'Plato did) and who thought that it was lawful for buyers and 'sellers to circumvent each other. Whence the Apostle exhorts them, *Ver.* 15, *To walk circumspectly, not as fools but as wise*; μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί. He does (saies *Grotius*) by a witty *Paronomasia* or allusion cal the Philosophers (those proud Sophists) ἀσόφους, *unwise*, in as much as their Moralitie was but vain and fooliish if compared with the Gospel; wherefore he exhorts them, *Ver.* 14. *Awake thou that sleepest, and arise from the dead, and Christ shal give thee light.* Al their Moral Philosophie was but a dreaming, dead, shadowy light; 'twas Christ only that gave them the true φωτισμὸν, or *light*. So 1 *Cor.* 1. 20. ποῦ σοφὸς, &c. *Where is the wise?* 'Σοφοὶ, saith *Grotius*, amongst the 'Greeks, as חכמים amongst the *Hebrews*, were, by way of ex-

Ephes. 5. 6.

Ver. 15.

Ver. 14.

1 Cor. 1. 20.

'excellence, such as delivered Moral precepts, as those seven 'Wise-men so famose in *Greece*, and after them *Socrates* with 'others. The meaning is, shew me the Philosophers and Philolo-'gists, who have reduced so many persons to such Probitie and 'Moralitie, as we have done by the preaching of the Crosse. 'Their Disciples are but few in comparison of ours; and they 'continue Fornicators, if not some somewhat worse: They con-'tinue κενεῆς δόξης ἔμπλεοι ἄσκοι, *emty vessels filled with nothing 'but vain opinion and ostentation*, as *Timon* said; they remain 'proud, litigious cursers, &c. So *Grotius* on 1 *Cor.* 2. 14. The *Greek* Philosophers were Fornicators, corruptors of youth, hunters of Vain-glorie, cursers, envious, &c. Thence saith, *Minutius Felix*, 'We contemne the proud looks of the Philosophers, whom 'we have known to be corruptors of youth (or *Sodomists*) and 'Adulterers, and Tyrants, and alwaies eloquent against their 'own vices. And indeed it was just with God to leave the wisest and best of their Moralists to fal into sins against nature, who abused their natural light unto so much pride, presumtion and vain ostentation. Yea take Moral Philosophie in its highest elevation and refinement, as seated amongst the *Stoics*, and we shal find it a very poor imperfect vain shadow, if compared with those precepts of Moralitie contained in the Word of God. For first if we consider the mater of al their Philosophic Moralitie, it was verie narrow and far short of those Moral duties taught us in the Word of God. (1) The Philosopher's λόγος ὀρθὸς, *right Reason*, which they made the *measure* and *rule* of their Moralitie, being but crooked and depraved, allowed them many sins, as *Incest*, *Fornication*, *Sodomie* before mentioned, which Gods Law forbids. So *Grotius* on 1 *Cor.* 5.2, tels us, that both the *Cynics* and *Stoics* judged *Incest* amongst their ἀδιάφορα, *things indifferent*. (2) Neither did it give any conviction or prohibition of the first motions or ebullitions of Original Sin. (3) Neither did their *Right Reason* back its precepts with such forcible promises, motives and threats, from future happinesse or punishment, as the Word of God doth.

The defect of Ethics as to its mater.

2. Neither were the Ethics of the *Stoics* and other *Moralists* defective, and so vain in the mater and duties only, but also in the *principes*, *forme*, and *manner* of *Moralitie*: For (1) The *soul* and *spirit* of al *Moralitie* is placed, and that by the Philosophers themselves, in the *End*. *For*, say they, *such as the forme*

Pagan Ethics vain as to its end.

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is in Naturals, ſuch is the end in Morals and Spirituals; ſuch as the Principe is in Demonſtration, ſuch is the end in Action: Or, *the end has the ſame place in Actives, as the Principe has in Speculatives. The perfection of every thing is meaſured by its end, which is the terme of al actions, as the forme is of productions.* Now it is moſt certain, that the chief, yea the only ſupreme End of al Moralitie (as wel as of Divinitie) can be no other than the glorifying and enjoying of God; as *Auguſtin* long ſince, and *Janſenius* out of him hath demonſtrated, *Tom.* 2. *l.* 3. *c.* 17. *pag.* 208. And how far theſe proud Moraliſts were from this End is apparent to al that are verſed in their *Ethics.* For (1) what was the main End which the ancient *Romans* (amongſt whom the *Pythagoreans* flouriſhed) propoſed as the ſcope of their *Moralitie?* ſurely nothing but *Honor*, *Renown*, or *Vain-glorie*; ariſing from the ſplendor, luſtre, or ſhine of their glittering heroic and ſeemingly virtuoſe actions, which rendred al their good works but ſplendid ſins, as *Auguſtin.* (2) The *Stoics* and *Peripatetics* ſeem a little more noble and refined in their ends, propoſing it as their main deſign, κατ' ἀρετὴν ζῆν, *to live according to virtue*; or, *to deſire virtue for virtues ſake.* But what was the virtue they aſpired unto? it was a virtue ſpun out of the bowels of their own *free-wil:* ſo that they ſtil make Self the objective mater of their felicitie: they deify and idoliſe Self, their own *home-ſpun* Virtues. Whence *Auguſtin* pronounceth univerſally of theſe *Stoics*, 'That they lived according to the 'fleſh no leſſe than the ſenſual *Epicureans*; for (ſaith he) to live according to the fleſh is to live according to a mans Self, his own Virtues, *&c.* as *Janſ. Aug. Tom.* 2. *l.* 4. *cap.* 14.

The Romans end vain-glory.

The Stoics end to live virtuoſe.

2. Hence follows another great ſpring of vanitie and corruption in al their *Philoſophic Moralitie*; in that, as they made Self the great ſtandard, meaſure, and laſt end, ſo alſo the firſt influential and effective principe of al their good works. They acted al not only for, but alſo from Self their great God, or Idol, as *Nebuchadnezzar*, *Dan.* 4. 30, *BY the might of my power, and FOR the honour of my Majeſtie.* He makes himſelf his firſt principe and laſt end, which is the higheſt Idolatrie. So theſe proud Moraliſts they al made ſelf as the laſt end, ſo the firſt ſpring of *Moralitie.* For (1) They al ſuppoſed thoſe κοιναὶ ἐννοίαι, *communes principes*, which ſome called προλήψεις, *preſumtions*, or *preſuppoſitions* of natural light remaining in their corrupt underſtandings,

The Moraliſts make ſelf the firſt efficient of al good.

1. *Their* Ὀρθὸς λόγος *is their rule.*

to

to be if managed aright a sufficient Rule or Law to guide them in their Morals. Whence these dark glimmerings of corrupt nature were generally stiled by the *Platonists*, as also by the *Stoics*, ὀρθὸς λόγος, *right reason*. Though indeed *Plato* now and then seems a little modest in acknowlegeing his ignorance, yet generally they supposed an ὀρθὸς λόγος, *a right reason*, which if wel improved might bring them to the ἀκμὴ, or top of their Moralitie. This *right reason* was in a more particular manner the *Stoics* (who passe for the greatest Moralists) *Diana* or Goddesse, as we find it excellently observed by *Jansenius*, in his *August. Tom.* 2. *lib.* 4. *cap.* 12. *pag.* 205. 'The *Stoics* (saies he) and 'al other, who thought the offices of Virtue were to be desired 'for their own honestie and pulchritude, made *human reason*, 'to which they thought this was most consentaneous, Judge; 'and they would that she as Mistresse and Queen should governe 'al; to whom, as holding the chief supremacie over the other 'parts of the Soul, al should be obedient. For hence it is they 'so often crack, that the duties of Virtue are therefore honest 'and desirable, because they are consentaneous to *right reason*: 'But in this mode of desiring Virtue there lies hid the greatest 'Pride; for that which terminates their appetite is their very 'Reason, as she is the Queen and Empereresse, and utmost rule 'of a good life. Whence it comes to passe, that whosoever de-'sireth Virtue in this manner adores his own Reason as the 'Princesse which he serves, which without al peradventure is 'the worshipping, and honoring, and taking complacence in him-'self. Here we may see whence the Scholemen borrowed their *Recta ratio*, *right reason*, which they make with the Philosophers to be the *Regula esse moralis*, the *rule of Moral Beings and Actions*. So *Suarez* in his 1*a* 2*æ*, or *Ethics*, touching *esse Morale*, *its rule*, &c. Yea indeed the Scholemen herein came much short of many of the more modest Philosophers, namely *Socrates* and *Plato*, who make frequent acknowlegements of the imperfection of their Natural light, and therefore by their ὀρθὸς λόγος seem to understand the *objective Divine light*, or Law of God, of which I dout not but they had received some notices from *Jewish* Traditions, as we have proved, *Court Gentiles*, *P.* 2. *B.* 2. *c.* 10. §. 2. (2.) The Heathen Moralists, both *Romans*, *Pythagoreans*, *Platonists*, *Peripatetics*, and *Stoics*, supposed there was in men a *Good-nature*, disposition, seeds of Virtue, or

The Heathen Moralists assert a freewil, or seeds of virtue.

or *Moral Free-wil*, which if wel improved would raiſe men to the higheſt elevation of Virtue. This the *Romans*, (where the *Pythagorean* philoſophie flouriſhed) called the *Elements*, or root of Virtue. Some *Platoniſts* cal it εὐφυΐα, *a Good-nature*; The *Ariſtotelics* αὐτεξούσιον, *Free-wil*; The *Stoics*, the *ſeeds of virtue*. And none abounded more in this Idoliſing of their own *Free-wil* than the *Stoics*, whoſe πρῶτον ἀληθὲς, *firſt truth*, or according to the Chriſtians Philoſophie, πρῶτον ψεῦδος, *firſt lye*, was, *That it was in the power of a mans own Free-wil to make himſelf virtuoſe or wicked, happy or miſerable; yea a God if he pleaſed.* So *Diogenes Laertius* in the life of *Zeno* tels us, the *Stoics* held διδακτὸν εἶναι ἀρετὴν ὅτι γίνεσθαι ἀγαθὸς ἐκ φαύλων, &c. *That virtue was teachable, becauſe good men are made of bad. Agen* (ſaies he) *becauſe reaſon is given to reaſonable creatures,* τὸ κατὰ λόγον ζῆν ὀρθῶς γίνεσθαι τοῖς κατὰ φύσιν, *To live rightly according to reaſon happens to men naturally.* He alſo tels us, that the *Cynics* held the ſame principe, ἀρετὴν διδακτὴν εἶναι, *that virtue was teachable. Plutarch* has a Book thus titled, ὅτι διδακτὸν ἀρετὴ, *that virtue is a thing teachable.* Yet we muſt confeſſe that ſome of the more modeſt Moraliſts made it a mater of queſtion, *Whether virtue were teachable?* *Plato*, or rather *Socrates*, in *Plato*'s words, utterly denies it: ſo *Meno pag.* 89, he brings in *Socrates* thus ſpeaking, Πολλάκις ζητῶν εἶπον ἀρετῆς εἶναι διδάσκαλοι, πάλαι ποιῶν ἃ δύναμαι ἀρεῖν, *I have often ſought if there were any Preceptors of virtue; and doing al I can, I can find none.* Whence he concludes, Ἀρετὴ ἂν εἴη, ὔτε φύσει, ὔτε διδακτὸν· ἀλλὰ θεία μοίρᾳ παραγιγνομένη, ἀνδ νῷ οἷς ἂν παραγίγνηται, *Virtue comes not from nature, neither is it teachable, but* θεία μοίρᾳ, *by a Divine fate* it *is produced, without the active concurrence of the mind in thoſe where it is.* Thus *Socrates* in *Plato*'s *Meno*, περὶ ἀρετῆς *pag.* 99. whereby it ſeems he had ſome apprehenſion of the inſufficience of corrupt nature, or Free-wil, to afford any ſpark of true Virtue, and that it muſt come from ſome *Divine fate.* Though what this Divine Fate was, and how Virtue was communicated by him, he was altogether at a loſſe. *Timæus Locrus* the *Pythagorean*, from whom *Plato* borrowed the main Ideas of his Phyſics, aſſerted ſeeds of Virtue in corrupt nature. Thus *pag.* 103, Τέτων [ſc. ἀρετῶν] ἀρχαὶ μὲν ἐκ φύσεως· μέσα δ' καὶ πέρατα ἐξ ἐπιμελείας--διὰ παιδείας καὶ φιλοσοφίας, *The Principes of theſe Virtues are from nature, but the middle and end from diligence, with the benefit of Philoſophic inſtitution,*

Socrates againſt Free-wil.

which

which nourish and corroborate virtue, as exercices do the bodie, &c. This Philosophic Dogme of a Moral εὐφυία, *good nature, free-wil,* or *seminal virtue* implanted in corrupt nature is excellently opened to us by *Jansenius, August. Tom. 2. lib. 4. cap. 12. pag. 256.* 'This Dogme, saies he, which asserteth seeds of Virtue 'to be implanted in men naturally, we admonish that it sprang 'from the Gentile Philosophie. For the Philosophers, when 'they observed that there flourished in every mans nature a 'certain judgement concerning the honestie of many Acts, and a 'remorse of Conscience following their pravities, *&c.* they at-'tributed to the human mind seeds of al virtues; which would 'by good culture and exercitation bud forth and grow up unto 'ripe Virtue! Hear *Tullie* attributing the Elements of the more 'refined *Peripatetic* and *Stoic* Virtue to nature it self, *Tul. lib. 5. 'de finibus: Nature brought in the Elements of virtue——but it 'only began virtue and nothing more.* It's true, (as *Jansenius* before wel observes) if we consider Virtue only in regard of its *office, dutie,* or *mater,* it may not be inconvenient to allow some more noble spirits, some kind of seminal inclinations or radical dispositions to many heroic actions *materially* good, with which many Noble *Romans* and *Grecians* were endowed. But alas! such *seminal material dispositions* to actions *materially good,* are but the *corps* or *bodie* of *Moralitie,* or Virtue; it is the Principes specially the End, that is the soul, which spirits and *informes* every good act, and renders it truly *virtuose:* in which regard to suppose with the Philosophers any seeds of virtue in corrupt nature, is to suppose a contradiction, or an *opposite in an apposite,* i.e. pure nature in corrupt. From this Philosophic Dogme *of the seeds of virtue in human nature,* the *Pelagians* and *semi-Pelagians, Cassianus, &c.* drew their Doctrine of *Free wil,* which *Augustin* does so greatly inveigh against. This opinion has been since espoused by the Scholemen, who finding themselves opposed herein by al Christian Catholics, they invented this new stratageme or blind to salve their *Phænomena,* namely by distinguishing Virtues into *Natural* or *Moral* and Supernatural or Divine. Whereas indeed there can be no Virtue truly *Moral,* but what is also *Supernatural* or *Divine*; for according to their own Schole-maxime, *Bonum constat ex causis integris, malum ex quolibet defectu, Good must have al its causes, but evil ariseth from any defect.* We find this piece of Scholastic vanitie or corruption

This Doctrine of the seeds of virtue or free-wil the root of Pelagianisme.

No moral or natural virtue but what is divine and supernatural.

ruption fully laid open by *Jansenius*, *August. Tom. 2. lib. 4. cap. 12. pag. 256.* 'On those seeds of Virtue the *Pelagians* and '*Semi-Pelagians* first founded their Heresie; which afterwards 'the Scholemen brought into the Christian Scholes, to no smal 'prejudice of Scholastic Doctrine. For these Heretics affirmed, 'That from these Philosophic Seeds true Virtues might, by 'the alone power of the human wil, spring; which the Schole-'men perceiving to be manifestly repugnant to the most con-'stant Catholic Doctrine, they framed a double man in one 'man, a double Charitie, double Virtues, double Workes; 'the one Natural, the other Supernatural, of which in the 'whole Doctrine of *Augustin*, &c. there cannot be found the 'least *Vestigium*. As if those very Virtues, which the Philoso-'phers and Scholemen cal *Natural*, would not have been called 'by *Augustin Vices*. That there is no Virtue natural, or truly moral, but what is supernatural, see *Court Gent. Part 4. Book 1. Chap. 2. §. 4.* Indeed herein the vanitie and corruption of the *Pelagians* and Scholemen excedes that of the Philosophers: for these having no Divine Revelation to measure Virtue by, but only some dark glimmering of Nature's light, could not attain unto any entire or true Idea and notion thereof, as to its principe and spiritual qualitie; and therefore no wonder if these poor Philosophers, who by reason of their darkness accounted the picture, shadow, or mater of a good action to be Virtue, supposed an ἐυφυία, or some *seminal dispositions* to the mater of Virtue to be Virtue. But as for the *Pelagians* and Scholemen, who have a clear rule to judge of Moral good by, and also confesse, that every good action must consist of al its causes; for such to allow of any seeds of Virtue, or Moral Free-wil in corrupt Nature, is a piece of pride and vanitie far beyond that of the Philosophers.

The Pelagians worse than Philosophers.

3. Hence follow many other *Essential defects* in al the Philosophic *Ethics* of the Pagan Moralists. (1) We find no one precept in al their Rules of Moralitie, pressing men to spiritual povertie, self-emtinesse, *&c.* which Christ's *Ethics* make the foundation of Virtue, *Mat. 5. 3,4.* But we find the quite contrary every-where in the Philosophers Morals, which wholly tends to feed spiritual pride. (2) We find no mention of Christ, and Dependence on Him, which is Essential to every good work. 'Tis true, *Socrates* bids his Friend, πιστεύσας τοῖς θεοῖς ἐυχέ τε,

3. *Other Essential defects as to the Principes of their Morals.*

depend on God, and pray for assistance to performe good acts : But 'tis most probable he knew not what this Dependence meant, or where to pitch it on its right Object: for if he had, he might have been reckoned a Believer, which we have no ground to believe he was, but the contrary. (3) In al their *Philosophic Ethics* we find not any one word of performing Virtuose Acts out of Filial love to God, which is part of the *Spirit*, or *Essential constitution* of *Moralitie*. Many other defects in their *Ethics* might be mention'd.

The Vanitie of Philosophic Politics.

§. 6. A second part of Moral Philosophie is *Politics*, wherein the Philosophers were not a little vain and corrupt. So 1 *Cor.* 1. 20, *πῦ γραμματεύς; Where is the Scribe ? γραμματεὺς*, (saies *Grotius)* according to the *Hebrew* סֹפֵר in the *Hellenistic* manner of speaking, signifies him that is skilled in the Law or Historie. So in *Baruc.* 3. 23, *&c. οἱ ἐκζητηταὶ τῆς συνέσεως*, are such as have skil *in the Law or Historie*. There was a twofold *Scribe* among the *Hebrews*, the one *Politic*, the other *Ecclesiastic*. The *Politic* Scribes were, (1) *Ministers of State*, such as were the King's *Privie Counsellers*, or persons constituted in some Office of trust. Thus שֹׁטְרִים Officers, *Exod.* 5. 6, is rendred by the *Seventy γραμματεῖς*, *Scribes*. So *Ezra* 4. 8, סֹפֵר *γραμματεὺς*, *Scribe*, notes *civil Dignitie* and *Office*; whence it is rendred in our Margines, *Secretary*. (2) There were also among the *Hebrews inferior* or *plebean* Scribes, for the making private Contractes, answerable to our public Notaries. The *Ecclesiastic Scribe* was a Doctor, Expositor, and Interpreter of the Law; whose Office it was to meditate on, expound and vindicate the Law. *Scribe* here is to be understood chiefly in the last sense, yet not exclusively as to the first notion of it. But we find a more ful account of the Vanitie of al Philosophic Politics, or Civil Wisdome, 1 *Cor.* 2. 6, *οὐδὲ τ�ῶν ἀρχόντων τοῦ αἰῶνος τούτου*, *Nor the wisdome of the Princes of this world.* He means (saies *Grotius)* Politic Wisdome, to which belongs *Jurisprudence*, or skil in Laws and Histories. As if he had said, Take notice, that al these proud Monarchs, notwithstanding al their Politic Laws & Government, are come to nought, or spoiled of al their Politic Designes and Interests. For this seems the proper import of *τῶν καταργουμένων, that come to nought. καταργεῖσθαι* is said (1) *Of that which has lost its efficacitie*, as *Luk.* 13. 7. (2) *Of that which is abolisht and made void.* Politic Philosophie has lost its spirits and efficace.

Ezr. 4. 8.

1 Cor. 1. 20.

1 Cor. 2. 6.

So

So *Grotius*. The Empires that now are shal periſh, as wel as thoſe figured by *Daniel*'s Image, *Dan.* 2. 44, *&c.* 1. The Vanitie of al Human Politics diſcovers it ſelf by their imperfection if compared with Divine Politics. Human Politics conſiſt of two parts, *Legiſlation* and *Adminiſtration*. *Legiſlative Politics* had for their main Inſtitutors *Minos* the *Cretian* Legiſlator, *Lycurgus* who gave Laws to the *Lacedemonians*, *Solon* the *Athenian* Law-giver, with *Draco*. Alſo amongſt the *Romans*, *Numa Pompilius*, who gave Laws to *Rome*; *Zaleucus* the *Locrian* Legiſlator, and *Charondas* the *Thurian*, both *Pythagoreans*. Amongſt the Philoſophers, who gave an Idea both of Legiſlative and Adminiſtrative *Politics*, we have firſt *Pythagoras*, who ſpent the Afternoon in inſtructing his Diſciples in *Politics*; beſides his πολιτικὸν, which *Laertius* ſaies he writ. Alſo *Plato* who left behind him an excellent Idea of *Politics*, both *Legiſlative*, in his ſeveral Books of Laws, and *Adminiſtrative*, in his Books of a Communwealth. *Ariſtotle* likewiſe has given us a good Idea of *Politics*. Yet al theſe *Human Politics*, both *Philoſophic*, or *Contemplative* and *Active*, if compared with *Divine* ſeem but ſhadows, very imperfect, yea vain: for (1) Al theſe *Human Politics* were but broken imperfect derivations or traditions from the Divine *Jewiſh* Politics; as elſewhere. (2) Al *Human Politics* were very narrow and particular, not general and comprehenſive of particular circumſtances. Therefore *Ariſtotle*, *lib.* 1. *Polit.* obſerves wel, τοῖς κατὰ μέρος ἐπισκοπεῖσι μᾶλλον ἐστὶ δῆλα τὰ πρόγμαθ· καθόλε· ὃ οἱ λεγόντες ἐξαπατῶνται ἐξαπατῶσιν αὐτές, *Al things are moſt evident to ſuch as conſider particulars, but they who pronounce univerſally, deceiving deceive themſelves.* So *Trajan* in his directions to *Plinie*, ſaies, *That nothing could be conſtituted univerſally as a certain forme.* (3) Hence it follows, that al their general Laws and Politic Precepts, whether *Ideal* or *Practic*, were liable to a world of *Exceptions*, *Reſtrictions*, *Limitations* and *Alterations*: for their beſt Idea of *Politics* was but ὡς ἐπὶ τὸ πολὺ, ὡς ἐπὶ τὸ πολὺς, *for the moſt part, not univerſally true and good*; becauſe particulars, the object thereof, are infinite. Hence, ſaies *Ariſtotle*, *Rhet. l.* 1. *c.* 8. ἡ ῥητορικὴ δὲ τέχνη σκοπεῖ τὸ καθ' ἕκαστον, *no Art conſiders (or comprehends) particulars*, becauſe infinite: which is moſt true of al their *Human Politics*, which could not conſider or comprehend thoſe infinite circumſtances which attend Human actions; and therefore ſuch of them as ventured to lay down an univerſal

1. *Their imperfection in comparison of Divine Politics.*

The imperfection of Human Politics.

1. *As to their origine and extent.*

sal Idea, or general Rules of *Politics*, discovered much vanitie and imperfection; besides the many Exceptions they were fain to admit: and after al their most possible exactnesse in their Politic Constitutions, they were forced to have recourse to their ἐπανκὲς, *the Law of Equitie*, or *Court of Chancerie*, for the *emendation*, *correction*, or *supplement* of such things as were not excepted or provided for in their universal Idea of *Politics*. But now the Divine *Politics* admit not of such imperfections; because the Divine Law is the most *August*, *Equal*, *Universal*, *Adequate* Rule of al *Politics*, as wel as *Ecclesiastics*, as we have copiosely proved, *Idea Theolog. l.* 1. *c.* 8. 2 These Human *Philosophic Politics* are not only imperfect and vain comparatively in regard of *Divine Politics*, but likewise in themselves, in regard of that Corruption, both inherent and subsequent, which attends them. As (1) in regard of their *End*, in that they made their carnal Interest the only measure of Good and Evil, without the least respect to Divine Interest, or Glorie, as before. (2) The mater of their *Politics* was very corrupt, in that they allowed many things in themselves evil, and very destructive to Human Societies: as Communitie of Wives, Fornication, Incest, Sodomie, Drunkenesse, *&c.* (3) But the greatest Corruption in their *Human Politics* was in regard of their sad effects many waies. [1] In that al their *Politics* were the mother and nurse of *Atheisme*: For (1) they made Religion subserve their *Politic* Interests and Constitutions. So *Owen Theol l.* 1. *c.* 8. 'These 'Law-givers, in framing their *Politic Theologie*, had scarce any 'thing else in their aime, but how they might so temper Reli-'gion, that thence there might not arise any disturbance or evil 'in the Civil state. Such was *Numa*'s Politic Religion with the rest. (2) Their *Politics* were the mother and nurse of *Atheisme*, in that these great Politicians attributed the good or il successe of Human affaires to their *Politic* wisdome or contrivances. In which regard they made their Human Prudence their God, or great Idol, unto which al the great occurrences and dispositions of Providence must stoop, which opened the dore to *Atheisme*, and shut God out of the World. [2] The Philosophic *Politics* opened the dore also to Idolatrie: for these Politicians had their θεολογία πολιτικὴ, a *Politic Religion*, which out of compliance with the peoples Idolatric humor proved a great nurse to Idolatrie, as hereafter.

Philosophic Politics vain.

1. *As to their End.*

2. *As to their Mater.*

3. *As to their effects.*

1. *Atheisme.*

2. *Idolatrie.*

CHAP.

CHAP. III.

The Vanitie of Metaphysics, or Natural Theologie, and Divination.

The Pythagorean *Philosophic Theologie of al most vain.* (1) *In regard of God:* [1] *They understood not their own notions of God;* [2] *Nor the Trinitie;* [3] *Nor their Ideas.* (2) *The vanitie of their Theologie as to the Divine* λόγος, *Word, and* Dæmon-*Doctrines.* *Col.* 2.8,9. σωματικῶς, i.e. *really, essentially, perfectly.* Col. 2. 10, 18, 19, *largely opened.* (3) *The vanitie of their Dæmon-worship.* (4) *Also of their notions about the Soul.* (5) *The hellish corruption of their* Magic *and* Divination, *which they took up in imitation of the* Jewish *modes of Revelation. Their Art of Divination part of their Doctrines of Demons.* 1 Tim. 4. 1. Apollo *their great God of Divination, his Origine and Temple at* Delphus, *&c. The nature of Divination out of* Plato, (1) *Its origine, Divine affation.* (2) *Its instruments, at first Poets, then Philosophers.* (3) *This mode of Divination usually extatic.* (4) *Also by Enthusiasme.* (5) *These Enthusiasts had their Judges, as the* Jewish. (6) *The End of Divination.* (7) *The sundry kinds of Divination, by Dreams, Maladies,* &c. (8) *Divination by Magic: of* Apollonius Tyanæus: 1 *Tim.* 4. 1. (9) *Divination by Animals, Plants, Men, Elements, Stars, and things artificial, Glasses, Axes,* &c.

§. 1. HAving discoursed of the *Vanitie of Philosophie* in *Naturals* and *Morals*, we now procede to the Vanitie of its *Metaphysics*, or *Supernatural Philosophie*, which contains *Natural Theologie*, and Divination. As for the *Pagan* θεολογία φυσικὴ, *Natural Theologie*, there was none more famose than that of the *Pythagoreans*, which came the neareſt of any to the *Scripture Theologie*, and yet was nevertheleſſe corrupt. Yea indeed there seems to be this peculiar curse on the *Pythagorean Natural Theologie*, that though it came the neareſt of any to *Divine Theologie*, yet was it the most corrupt of al both in it self, as also in its effects. For none more devoted to Superstition and *Idolatrie* than the *Pythagoreans*; none greater *Hereſiarches*, or founders of Hereſie in the Christian Church than they. This we may look upon as procedeing from a particular curse of God upon

The Corruption of Natural Theologie.

upon this, as on al other Human Inventions in Divine Maters, which usually the nearer resemblance they have with *Divine Institutions*, the more are they blasted by God, even to the turning aside and subverting such as depend upon them. Thus the case stood with these *Pythagoreans*, as wel as with the rest of the Philosophers; who finding themselves fallen from that *Natural Theologie* their first Parents were possessed withal, and which their natures stil retained some Physical and more remote capacitie unto, they studied al wayes possible to recover the same: in order whereto having acquired some broken *Jewish* Traditions of that new model of Religion God was pleased to vouchsafe unto his Church, they hoped by the improvement of their own κοιναὶ ἔννοιαι, *communi principes*, on these rudiments or foundations received from the *Jewish* Church, to erect a new frame or bodie of *Natural Divinitie*, in lieu of that which they found themselves deprived of. Which designe of theirs proved altogether abortive; yea so far were these blind Philosophers from reaching their End of attaining a new edition of that *Natural Theologie* they had lost by the Fal, as that al their attemts and studies in order hereto serve only the more effectually to envelop and entangle them in grosser Ignorance, Atheisme, Superstition, and Idolatrie. This has been excellently opened to us by *Owen*, *Theolog. lib.* 1. *cap.* 7. where having laid open the designe of the new *Platonists*, after the breaking forth of the Gospel to reforme Philosophie, so as to make it a Vicarious *Natural Theologie*, he addes the same of the *Pythagorean* Philosophie: 'Al that ancient Wisdome (saith he) of *Pythagoras* 'consisted in a way for the *Institution* of *Religion*. I confesse the 'whole of that *Philosophie* savored of *Idolatric Superstition*; 'which yet retained some obscure Images and Characters of the 'Truth. The event therefore answered not this famose attemt; 'yea by these undertakings *Natural Theologie* was more corrupted 'rather than repaired. Such were the miserable effects of their proud and vain attemts, by which hoping and endeavoring to restore themselves to their ancient inheritance of *Natural Theologie*, founded on the Covenant of Workes, and possessed by their first Parents in the Golden age of Innocence, they fel into greater bondage of Superstition and Idolatrie. But to treat more particularly of the corruption of this Philosophic *Natural Theologie*, we shal consider it (1) In its Ultimate object. (2) In its Mediate object. (3) In its parts.

§. 2. As

§. 2. As for the ultimate and supreme Object of their *Metaphysics* or *Natural Theologie*, it was God the first Eternal *Being*, and last end of althings. And here it cannot be denied but that the *Pythagoreans*, and *Platonists* after them, had many good *Metaphysic* Contemplations of God, as the first Being and last End; also of his Divine Perfections and Ideas, as we shal Demonstrate *Part.* 4. *B.* 2. Yet these their *Metaphysic* notions of God were not without great mixture of vanitie and corruption. For (1) few or none understood their own Philosophic notions touching God, their πρῶτον ὄν, αὐτοὸν, ὄντως ὄν, αὐτάγαθὸν, &c. but receiving the foundations of these *Metaphysic* Contemplations from Scriptural Traditions, as *Exod.* 3. 14. or the like, they *Philosophised* thereon, without right conception of the things of which they discourse. This seems more than hinted in *Paul*'s observation touching the *Athenian* Altar, *To the unknown God*, Act. 17. 23. That there was a God the wiser of these blind *Grecians* knew, partly by Tradition, partly by the improvement of their own commun Principes: but what, or who this God was, that was to them a thing unknown; and therefore some suppose *Saturne* to be this one God, *i. e. Adam* or *Noah*: others cal him *Jupiter Hammon*, i.e. *Cham*: and others of them could reach no farther than the *Sun*, whom they supposed to be the most glorious Creature, and therefore God. The wisest of them knew not where to find, or what to make of this God, on which they thus Philosophised. They only groped after him, as *Act.* 17. 27. So 1 *Cor.* 1. 21, *For after that in the wisdome of God the world by wisdome knew not God*: i.e. By al their *Metaphysic* wisdome, whether Traditional or acquired from the improvement of their *Natural Principes*, they could not come to any right Idea or true notion of God, what he was and where to be found. 'Tis true they had some general speculations of him as the *first Being*, *self Being*, *infinite*, *eternal*, *and most simple Being*, &c. yet they knew him not as the Author and Object of Eternal Life, as *Joh.* 17. 3. whence al their knowlege of him proved altogether vain and unprofitable. This *Grotius* makes the import of *Paul*'s declamation against the vain deceit of Philosophie, (principally the *Pythagoreans*,) *Col.* 2. 8. βλέπετε, *take diligent heed, look wel to it*. It notes, that men are very prone to fal into this snare, and therefore ought to take the more heed. *That no one spoil you.* ὁ συλαγωγῶν, is interpreted by *Hesychius* ἀπογυμνῶν, *that no*

The corruption of Natural Theologie as to its ultimate object, God.

The Philosophers understood not their own notions of God; nor how he was the Author of Eternal Life.

1 Cor. 1. 21.

Col. 2. 8.

no one strip you naked. Vain Philosophie strips men naked of their best Robes, namely the Righteousenesse of Christ, and saving Knowlege of God. Συλαγωγῶν, is a Militarie notion, deduced by Critics from σύλη, *a prey*, or *spoil taken in War*, (from שלל *to spoil*) and ἄγω *to lead*. Whence it primarily notes, *to lead or carry away by an armed power in an hostile manner*. Thus many *Pythagorising Gnostics* seduced and led captive many carnal professors, and stript them naked of their Christian Doctrines, by *vain Philosophie*. διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης. He useth (saith *Grotius*) the *Greek* word *Philosophie*, because it was received; but it truly deceived men: for either it did not promise Eternal Life, or else it shewed not the true and certain way which leadeth thither. So that in truth al their *fine-spun Metaphysic* Contemplations of God the first Eternal and al-sufficient Being, were as to them altogether vain and useless; because they had no regard to God as the *Author*, *Object*, *Mater* and *Way* to Eternal Life, which they were wholly ignorant of. (2) Much lesse had these Pagan Philosophers any true notions of the *Trinitie*. This great Mysterie of *Trinitie in Unitie, and Unitie in Trinitie*, was altogether hid from them: I shal not denie, but that these blind Heathens, specially the wiser of them, might have some very dark and imperfect Traditions concerning a *Trinitie*: whence some conceive that great Oriental maxime, which *Pythagoras* brought with him into *Grece* touching God, *that he was* ἓν καὶ πολλά, *One and many*, was but some broken *Jewish Tradition* of the *Trinitie*. We may grant also that the *Platonists* had some weak corrupt Traditions of three ὑποστάσεις, *Hypostases*, or Persons, which they called τριάς, *Trinitie*; whereof the first was by them named τὸ αὐτοῦν, *Self-being*; Τἀγαθον, *the good*, and ὁ πατὴρ, *the Father*: The second Person they called, ὁ νοῦς, *the Mind*; ὁ λόγος, *the Word*; and γέννημα, *the begotten*; also ὁ δημιουργὸς, *the framer*: The third, ἡ ψυχὴ τοῦ κόσμου, *the Soul of the World*. These and such-like poor dim notices of a *Trinitie*, 'tis likely *Pythagoras* and *Plato* after him traduced originally from the *Jews*, if not immediately, yet mediately by the *Phenicians* and *Egyptians*. Of which see more fully, *Philos. General. p.* 1. *l.* 3. *c.* 4. *Sect.* 1. §. 13. But yet that neither the *Grecian*, *Egyptian*, or *Phenician* Philosophers had any true or sound notion of the *Trinitie*, I think, wil be sufficiently evident to any sober mind, that shal consider what a world of fables and contradictions they

2. *They had no true knowlege of the Trinitie.*

How far they had notices of a Trinitie.

they mixed with these broken discoveries they had received of a *Trinitie*. This indeed *Plato* ingenuously confesseth, in saying, *That he had received many Mysteries from the Ancients, which he understood not, but expected some Interpreter to unfold them to him.* And indeed he never spoke more truth; for both he and *Pythagoras* before him, having an infinite thirst after Divine Mysteries, to satisfie their inquisitive humor, they would catch at every shadow of Oriental *Jewish* Antiquitie, though they understood nothing thereof. This seems the true account of their *Philosophic Speculations* about the *Trinitie*, which is confirmed by *Justinian*, on 1 *Joh.* 1. 1, *&c. Sect.* 52, 53, 54. where having mentioned the many *Metaphysic* Contemplations of the Pagan Philosophers about λόγ☉, he concludes thus: 'Truly many 'things have been taken out of *Moses* his Law by the Philo- 'sophers and Poets, but depraved, changed, and wrested, as we 'learn out of *Augustin, de Civit. Dei, l.* 8. *cap.* 11. *& lib.* 18. *c.* 37. In which manner also perhaps they corrupted such noti- 'ons as referred to the origine of the Divine λόγ☉, *Word*; 'and taught that those Persons differed in nature, who are on- 'ly distinguished in *Hypostasis*: and so the first Mind they cal- 'led *Good it self*; the second, the *Opificer* or *Framer of the World*; 'the third, *the Soul of the World*. From which error some suppose 'the *Arian* Impietie to have sprang. Which things being thus, 'it seems most likely, that these Philosophers, by a certain mag- 'nitude of ingenie and assiduous studie and diligence, might 'come to know something of God; which yet was mixed with 'many errors: neither yet could they attain in any measure to 'the Mysterie of the *Trinitie*, or the Eternal Production of the 'Divine Word. The like account I find in *Serranus*, on *Plato's Epist.* 6. *pag.* 323. where *Plato* speaking of God in these words: *God the Imperator of all things that are, or that shal be; and the Father of this Principal Cause:* [*Et illius Principis Causæ Patrem.*] 'These words, saies *Serranus*, some of our Writers understand 'as if *Plato* hereby hinted to us the Mysterie of the Trinitie: 'so also they understand λόγ☉ in his *Epimon*. But away with 'these madnesses! *Plato* truly might speak many things, which 'he traduced from the *Phenician* Doctrine, but understood not; 'yea it is not likely that the *Phenicians* or *Egyptians*, who were 'the conservators of these *Platonic*, ἀπορρήτων, *ineffable Doctrines*, 'understood so great a Mysterie as this of the *Trinitie*. I find

That these Philosophic notions about λόγ☉, *&c. gave occasion to the* Arian *Heresie*, see *B.* 2. *Chap.* 1. *Sect.* 9.

ſomething alſo in *Sanchoniathon*'s fragments much like this paſſage of *Plato*:(which confirmes what has been quoted out of *Serranus*) κατὰ τότες γίνεσθαι τὶς Ἑλιοῦν, *according to theſe was there begotten a certain Eliun.* That *Eliun* is the ſame with the Scripture אלהים *Elohim* God, or עליון *Elion* the *Moſt High*, is plain; though *Sanchoniathon*'s Fables touching this *Eliun* argue he underſtood not what he ſaid. This may ſuffice to prove, that al thoſe *Metaphyſic* Contemplations, which peradventure had their origine from ſome ſhadowie dark *Jewiſh* notices touching the *Trinitie*, as managed by the Philoſophers, were but vain corrupt and unintelligible notions; yea, that they gave foundation to the *Arian* Hereſie, which was hatched in the Schole of *Alexandria*, where this *Pythagorean Platonic* Philoſophie then flouriſhed, as we ſhal prove, *B.* 2. *c.* 1. §. 9. (3) What we have mentioned of the *Trinitie* holds alſo true to prove the vanitie and corruption of the *Pythagorean* and *Platonic* Philoſophemes about the *Divine Ideas*, and *Decrees*. It's true, *Pythagoras*, *Parmenides*, *Timæus* the *Locrian*, and *Plato* out of them, had ſome more tolerable Contemplations concerning the Divine *Ideas*, both of things *poſſible* and *future*, inherent in the Divine mind; yea they ſeem to aſſert the *Eternitie*, *Simplicitie*, *Immutabilitie*, *abſolute Soveraintie* and *Independence* of theſe Divine Ideas; to the ſhame and confuſion of the *Pelagians*, *Scholemen*, and *Arminians*; as we ſhal prove, *Par.* 4. *B.* 2. *c.* 5. §. 2. *of Divine Ideas.* Yet theſe their *Metaphyſic* notions of Divine Ideas were not without great commixture of vanitie and corruption in themſelves, and of much more dangerous influence in the Chriſtian Scholes: for much of the *Gnoſtic* Infuſions in the primitive Churches, as alſo of the Monkiſh Myſtic Divinitie, and the Scholaſtic corrupt ſpeculations about the Decrees of God, received their origine from theſe *Pythagorean* and *Platonic* Ideas, as it may appear hereafter, *B.* 2.

Their vanitie as to the Divine Ideas and Decrees.

§. 3. As the Pagan Philoſophic *Theologie* was vain and corrupt as to its ultimate Object, the *Divine Being*, *Perſons*, and *Ideas*; ſo was it much more corrupt in regard of its *mediate Object*, or the mediums and waies, by which the ſoul was to be raiſed up to the knowlege, worſhip, and enjoyment of this firſt Eternal Being. 'Tis true, the light of Nature, and thoſe viſible Ideas of Gods Wiſdome, Power, and Goodneſſe impreſſed on the Book of the Creatures, together with thoſe imperfect notices

The vanitie of the Philoſophers Natural Theologie as to its mediate Object.

notices traduced from the *Jewiſh* Church, gave theſe *Natural Theologiſts* ſome glimmering notions of the Deitie, his Perfections and Operations: but as for Chriſt the *mediate Object*, or *Mediator* betwixt God and Man, Him they ſeem to have been altogether ſtrangers unto. It's granted they had ſome fabuloſe Traditions touching their Sheepherd-God *Pan*; touching *Minerva* the Goddeſſe of Wiſdome, her being produced out of *Jupiter*'s brain; touching *Silenus*, *&c.* which ſome conceive to be but corrupt imitations of and reflexions from the *Jewiſh Meſſias*, his Name and Offices; who is in Scripture called a *Sheepherd*, *Shilo*, the *Wiſdome of God*, &c. But yet the many Fables which they mixt with theſe Traditions, (perhaps originally *Jewiſh*) argue their ſtupid ignorance of Chriſt the Savior of the World. We ſhal hereafter *B.*2. *C.*1.§.5. and *C.*2.§.2.§.3. ſhew how that al the *Phenician Baalim*, and *Grecian* Demons, were but Idolatric *Imitamens* or Apes of the true Meſſias; yet were theſe blind Heathens ſo far from gaining any knowlege of the true Meſſias hereby, as indeed al their Demon-contemplations and worſhip did but leave them under greater darkneſſe and diſtance as to the true Mediator. For this was the great deſigne of Satan, by theſe Idol-Demons or Mediators (which he ſat up in oppoſition to, though in imitation of Chriſt) to ſhut the dore againſt Chriſt, that ſo he might detain thoſe blind Sophiſts in ignorance of, and eſtrangement from him the way of Life. 'Tis true, theſe Gentile-Philoſophers, the wiſer of them, *Thales*, *Pythagoras*, and *Plato*, (who having converſed abroad in the Oriental parts, ſeem to have had ſome more awakened thoughts touching the Fal and loſt condition of Mankind by reaſon of Sin) could not but conclude a neceſſitie of ſome Satisfaction to be made to Divine Juſtice; and finding nothing in themſelves as a fit Atonement, they found out theſe new Mediators their Demons, whoſe Office it was to intercede betwixt Men and the ſupreme God; conveighing mens *ſacrifices*, *ſupplications*, and *worſhip* to God; and God's Divine commands, Gifts, and other vouchſafements to men; by which means there was a Communion maintained betwixt the ſupreme God and Men. This was the ſubſtance of that θεολογία φυσικὴ, *Natural Theologie*, brought in by the Philoſophers, in diſtinction from (if not oppoſition to) θεολογία μυθικὴ, *the fabuloſe Theologie* of the Poets; as alſo to the θεολογία πολιτικὴ, *Politic Theologie* of *Stateſmen*, *Prieſt* and *People*. This *Natural*

Al their Demon-Doctrines vain and corrupt.

Theologie of the Philosophers, specially of the *Pythagoreans* and *Platonists*, which comprehended this Doctrine of *Demons*, was not lesse injurious to Christ, than the *fabulose Theologie* of the Poets, or the *Politic* of the Statesmen: For look as in the Christian Church Antichrist sits in the Temple of God, as a *counter-Christ*; so amongst these Pagans, their *Demons* were a kind of Gentile-Antichrist, or counter-Messias. Yea, which is more, al Antichrists Apostasie to Saint-worship; al his Images, Shrines, Reliques, Canonisations, Invocations, Intercessions, Satisfactions of Saints, with al his Festivals, Abstinences, *&c.* were al but branches of this *Demon*-Worship, as 'tis evident from 1 *Tim.* 4. 1. *Act.* 17. 18. 1 *Cor.* 10. 21. *Rev.* 9. 13. This wil appear in its place, *B.* 2. *C.* 2. §. 3, *&c.* which is a sufficient demonstration of the monstrose vanitie and corruption of this *Natural Theologie*, which these vain Sophists so much prided themselves in, as that whereby they hoped and endeavored to restore that *Natural Theologie* they lost in their first Parents. But at present it shal suffice us to discover, how this piece of their *Metaphysic Philosophie*, or *Natural Theologie*, was not only void of, but also Diametrically opposite to Christ as Mediator, and therefore most vain and degenerate. And for the proof hereof I shal have recourse to that great Chapter, wherein *Paul* seems professedly to set himself against the vanitie of the *Pythagorean* and other Philosophie. *Col.* 2. 3, he tels them, *That in Christ were hid al the treasures of wisdome, &c.* ἀπόκρυφοι, *are hid*; the similitude seems to be taken from a Chest, wherein men lay up their money, to be taken forth as occasion may serve. Thus the LXX, *Dan.* 11. 43. ἐν τοῖς ἀποκρύφοις τῦ χρυσίυ, *in the hidden treasures of Gold.* What infinite hidden Treasures of Wisdome are there in Christ! The Wisdome of Christ is compared to Treasures, *Prov.* 8. 10, 11, 19. Whence *Paul* addes, *V.* 4. *And this I say, lest any man should beguile you with enticing words.* Παραλογίζεσθαι answers to the Hebraic רמה and התל, for which the LXX place πλανᾶν & ἐξαπατᾶν. It signifies primarily, *by false Ratiocinations, which yet have the color and tincture of truth, to circumvent the simple; by sophistic reason to impose on others; by a captiose fallacious syllogisme to deceive.* Thence παραλογισμὸς is, by *Hesychius*, made Synonymous and equipollent to ἀπάτη, *Deceit*; and παραλογισὴς to ἀπατέων. The Apostles mind seems this: Let no Pythagorising Judaising Christians plunder you of your Christian

Col. 2. 3.

Ver. 4.

Wis-

Wisdome and Theologie, by the enticing heart-bewitching notions of vain Philosophie. *Grotius* observes, that there were, even in those dawnings of Christianitie, sowen in *Phrygia* the Seeds of the *Phrygian Heresie*, composed of *Judaic* and *Pythagoric* Dogmes, mixed with Christian *Theologie*; and those that would not espouse this Heresie were stiled by these Sectaries *carnal* and *illiterate*. Whence *Vers.* 8. he exhortes, that *None spoil them of Christs treasures of Wisdome, through Philosophie and vain deceit, after the tradition of men.* i.e. (saies *Hammond* in his Paraphrase on these words,) 'And take care that no bodie 'plunder you of al that you have, your Principes of Christian 'Knowlege, by that vain, emtie, frothie, pretended knowlege 'and wisdome which the *Gnostics* talk of, 1 *Tim.* 1. 4. 1 *Tim.* '6. 20. taken out of the Heathen *Pythagorean* Philosophie, to-'gether with the observances of the *Mosaic* Law, and very di-'stant and contrarie to Christian Divinitie, *&c.* It's evident, he opposeth the vain Philosophie of these *Pythagorising Gnostics* to those *Treasures of Wisdome* which were hid in, and reveled by Christ the only Mediator, whom these *Pythagorean Gnostics* endeavored to exclude, placing their *Æones* and *Demons* in his room. Whence it follows, *Vers.* 9. *For in him dwelleth al the fulnesse of the Godhead bodily.* σωμάτικῶς, *bodily*; i.e. (1) *really*, and that [1] In opposition to al the *Jewish* Types and Figures, which were but shadows of Christ the substance or bodie; [2] *Really*, in opposition to al those false *Demons* or *Æones*, which were at first hatcht by the vain *Metaphysic Philosophie*, or *Natural Theologie* of the Heathen Philosophers, and now brought into the Christian *Theologie* by these *Pythagorising Gnostics*, as forerunners of *Antichrist*. (2) σωμάτικῶς signifies also *essentially*, or *substantially*. Thus *Oecumenius* interprets it by οὐσιωδῶς, *essentially*. So among the *Hebrews* עצם signifies *essence* as wel as *bodie*; and σῶμα, *Ver.* 11. denotes *essence*: and then the meaning is, That the whole Divine Nature or Essence dwels in Christ, so that he is truely and Essentially God; in opposition to their Philosophic *Demons*, which were but Idols. (3) σωματικῶς may be rendred *personally*. Thus σῶμα signifies a *Person*, Rom. 12. 1. 2 Cor. 10. 10. So *Pindar*, τέτρασι σωματίοισι, *four Persons*: and *Sophocles*, τὰμὸν σῶμα, *My person*. The Deitie dwels in the Human Nature of Christ *personally*, by an Hypostatic personal Union, typified by Gods habitation over the Arke, which was but

Ver. 8.

Ver. 9. σωματικως.

1. *Really.*

2. *Essentially.*

3. *Personally.*

4. *Perfectly.* but the Type of Christs Human Nature. (4) σωματικῶς may signifie *perfectly* and *eminently*; as Christ is said, *Ver.* 10. to be a *complete Head, above al Principalities.* (5) σωματικῶς may also denote the perfection of Gospel-revelation delivered by Christ, in opposition to the Typic shadowie *Theologie* of the *Jews*, and to the false Natural Theologie of the vain Philosophers, *Ver.*8. Thus *Hammond* in his Paraphrase: 'For the whole wil of God '(saies he) is by Christ *really* made known unto us, as his Di-'vinitie really dwels in him; and therefore there is little need 'of the additions of the *Gnostics*, which they borrow out of the 'Heathenish and *Jewish Theologie*, to supply the defects of the Evan-'gelic Doctrine. Though this sense seems also included, yet the former may not be excluded, as it appears by what follows, *v.*10.

Ver. 10. *Complete.* *Ye are complete in him, which is the Head of al Principalitie and power.* i. e. He is a complete Head, or perfect Mediator, infinitely above al Angelic Principalities and Human Powers, whence those *Pythagorean Demons* and *Æones* had their origine. For al their *Demons* were but Human powers, or great Heroes deified; and al their *Æones*, but Angels of a superior or lower degree; al infinitely short of Christ, who is the Head of al Principalities and Powers, and therefore a perfect Mediator in whom you are complete, in opposition to al their Gentile *Demons* or *Æones*, &c. I am not ignorant, that *Hammond* in his Paraphrase on these words, (following the humor of *Grotius*, who was too much *Socinian* and against the Deitie of Christ) 'interprets this of their being complete in knowlege by the 'Doctrine of Christ, without such supplies as these, from the 'Doctrines and Divinitie of the *Gnostics* about their *Æones*, 'looked on by them as Divine immortal powers. Which sense, though true and included in the words, yet may it not exclude Christ as the simple object of Faith, or as he is the complete only Mediator, in opposition to al those Philosophic *Demons*, *Æones*, or Idol-Mediators, which these *Pythagorising Gnostics* then began to foist into the Christian *Theologie*, and were afterward in a more perfect manner established by Antichrist, that great *Demon*, or Idol set up in God's House. These *Pythagorean Demons* and *Æones*, which were the great Mediators in the Philosophers θεολογία φυσικὴ, *Natural Theologie*, and brought into the Christian *Theologie* first by the *Gnostics*, and then by Antichrist, are again openly struck at by the Apostle, in this caution

on of his to the *Coloſſians*, *Chap.* 2. *v.* 18, 19. *V.* 18, ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων· *Let no man beguile you of your reward in a voluntary humilitie and wil-worſhip of Angels.* ταπεινοφροσύνη, according to its origination, ſignifies *an humilitie of mind, quaſi* φρονεῖσα τὰ ταπεινὰ, *minding low things.* But here it ſignifies a ſuperſtitioſe and ſervile demiſſion or proſtitution of the ſpirit to falſe objects of worſhip, together with an hypocritic ſhew and ſtudie of humilitie. Here is, ſaies *Grotius*, ἐν διὰ δυοῖν. *i.e.* In an humble Wil-worſhip performed to Angels; which theſe *Pythagoriſing Gnoſtics* called *Æones*, and worſhipped as Mediators to God, diſtributing them into certain Claſſes, and allowing them their reſpective Offices, without any other ground than their own fantaſtic imitation of that *Natural Theologie* amongſt the Heathen Philoſophers. μηδεὶς ὑμᾶς καταβραβευέτω, *let no man beguile you.* καταβραβεύειν ſignifies (1) and properly, *to give ſentence againſt any one*, whereby he is pronounced unworthy of the βραβεῖον, or the reward given to ſuch as contended for victorie. And ſo it is an alluſion to ſuch as ran in the race, who if they were defective or irregular in their race, were condemned by Judges appointed for this purpoſe to loſe the reward; whence καταβραβευέτω is rendred by *Phavorinus*, κατακρινέτω, *let no man condemne you*, as defective or irregular in your Chriſtian race; beware of loſing your reward by an Idolatric Wil-worſhip given to Angels or Men, anſwerable to the Heathens *Natutural Theologie.* (2) καταβραβεύειν notes βραβεῖον *præripere*, by *craft to cheat men of their crown or reward.* So *Pauſanias*, κότινον παραλαμβάνειν. So *Jerome* ſaith, 'That *Paul* uſed this word, accor-'ding to the cuſtome of his own Province, namely, *Tarſis* and '*Cilicia*; for καταβραβεύειν *in the Cilician tongue* notes *cunningly to* 'cheat another of his reward. And then the ſenſe is, let no one, by theſe *Pythagorean* Dogmes, craftily cheat you of your reward, by inducing you to bow your ſouls, in a ſuperſtitioſe ſervile manner, to worſhip Angels, and thence to reject Chriſt your Head. So it follows *v.* 19. ὃ κρατῶν τὴν κεφαλήν· *i.e.* (ſaies 'Grotius) not keeping cloſe to Chriſt, whom God has therefore 'given to be Head of the Church, that ſo by him our deſires 'may be offered up unto himſelf. The ſum of theſe Apoſtolic exhortations is this: *Paul* ſaw the Pagan *Demons* (which were the main ſubject of their *Natural Theologie*) creeping in apace into the Church of God, under the *Myſtic Theologie* of the *Pythagoriſing* Col. 2. 18, 19.

thagorising Gnostics: he foresaw also by the spirit of Prophesie, that Antichrist, the great Christian *Demon*, would advance the said *Demons* on Christs throne, by assuming to himself a power of Canonising Saints as Intercessors or Mediators; giving Indulgences, making Laws, erecting Images, &c. al which were but branches of the old Pagan *Demon*-worship; which *Paul* foreseeing Antichrist would erect in the room of Christ, he was the more invective against this their Pagan *Natural Theologie* touching *Demons*, &c.

4 *Demon-worship vain and corrupt.*

§. 4. Hence it followed that the *Natural Theologie* of these Pagan Philosophers proved exceding vain, corrupt, and abominable, as to al those modes or rites of Worship, which they either invented themselves, or traduced from the *Jewish* Church. It has been acknowleged, that these blind Philosophers, specially the *Pythagoreans*, had very many Rites and Modes of Worship by tradition from, and in imitation of the *Jewish* Rites and Worship, as *Part* 2. *B* 2. *chap.* 2. §. 4. But al these apish Modes of Worship being not received as Divine Institutes, but mixed with their own fantastic Idolatric inventions, and passing through the hands of their *Demons*, and thence terminating on some Idol-God, proved but a miserable piece of Heathenish Wil-worship and Idolatrie. It's true, these proud Philosophers aspired, by this their *Demon*-worship (the fruit of their *Natural Theologie*) to reduce themselves to a friendship with the great, though unknown God: but al their attemts herein proved vain and successeless; yea al did but cast them at a greater distance from the true God, into a servile subjection to Satan the God of this World. The *Demon-Theologie*, or *Wil-worship* of the Pagan Philosophers was brought into the Christian Church first by the *Gnostics*, and afterward by Antichrist; which the Apostle *Paul* foreseeing does greatly caution Christians against in the forementioned Epistle, *Col.* 2. 18, 19, 20, 21, 22, 23. specially *v.* 23. ἐν ἐθελοθρησκίᾳ. Also in the 1 *Tim.* 4. 1, 2, 3, of which hereafter, when we come to Antichristian Wil-worship, which was but the effect of this Pagan *Demon*-worship.

5 *The Vanitie of their Metaphysic Philosophisings about the Soul.*

§. 5. Another part of their *Metaphysic Philosophie*, or *Natural Theologie*, consistes in some Traditions and Contemplations touching the *Human* Soul, its Divine *Origine*, *Infusion*, *Separation*, and *Immortalitie*; concerning which it cannot be denied but that the Philosophers, specially such as had conversation with the

Jews,

Jews or *Jewiſh* Traditions, had very many good ſpeculations and notions, far beyond many atheiſtic ſpirits of this age; but yet ſuch as were mixed with many vain corrupt conceptions and groſſe ſuperſtitions: as (1) They held the Soul to be of Divine extract and origine, according to that citation of *Paul*, *Act.* 17. 28. Of which ſee *Court Gent. Part* 2. *B.* 3. *C.* 9. *Sect.* 3. §. 3. But yet withal they held the eternal ſimultaneous production and Pre-exiſtence of al Souls: which opinion of theirs *Origen*, with ſome other of the Fathers, who did much *Pythagoriſe*, are ſaid to have ſucked in. (2) The Philoſophers alſo held the Subſiſtence, yea Immortalitie of the Soul after its diſunion from the bodie; but withal they held alſo a *Metempſychoſis* or *Tranſmigration* of the Soul into other bodies: which opinion the *Jews*, ſpecially the *Phariſees*, dranke in from the *Pythagorean* Philoſophie, if the *Pythagoreans* had it not from the *Jews* firſt. (3) The *Pythagorean* and *Platonic* Philoſophers aſſerted ſome kind of Purgatorie, which they called ἐκπύρωσις, *Purification of the Soul by fire*; whence the *Papiſts* had their *Purgatorie*, as hereafter, *B.* 2. *C.* 2. *Sect.* 3. §. 11.

Pre-exiſtence of al Souls.

Metempſychoſis.

Purgatorie.

§. 6. But amongſt al the pieces of Pagan *Metaphyſics*, or *Natural Theologie*, none is more corrupt, yea Satanic, than their *Magic*, or black Art of *Divination*, wherein the *Pythagoreans* and other Philoſophers were greatly verſed. That this *Satanic Science* of *Divination*, or Witchcraft, ſo much in requeſt amongſt the wiſeſt of Pagan Philoſophers, proceded originally from, and in imitation of the Divine Oracles vouchſafed the *Jewiſh* Church, wil be evident to any that ſhal give himſelf the trouble of drawing a parallel betwixt the one and t'other. That the *Pythagoreans* were famoſe for this Art of *Magic*, ſee *Jamblicus* in the Life of *Pythagoras*, Cap. 29. *Pythagoras*, as it is ſuppoſed, had it from the *Chaldeans*, or *Egyptians*, or peradventure immediately from the *Jews*; amongſt whom having obſerved a ſpirit of Propheſie, or Divination vouchſafed them by their God, with which *Jeremie*, *Ezechiel*, and *Daniel* (who lived much about his time, and with whom ſome think he had converſe,) were endowed, he affecting an imitation of them herein, enters into a compact with the Devil his God in order hereto.

6. The helliſh Corruption of their Magic.

The four waies of Divination amongſt the Jews imitated by the Pagan Diviners.

The *Jews* had four kinds of Divine Revelation. (1) נבואה *Prophetie*: which was either [1] by *externe Viſion*; or [2] by *interne*

interne Imagination, or *mental Viſion*, vouchſafed either to perſons ſleeping, and ſo it was called *Dreams*; or to ſuch as waked, and ſo it was called *Ecſtaſie*, Apoc. 1. 10. *Ezech.* 1. 12. we have both mentioned, *Numb.* 12. 6. *in a Viſion and in a Dream.* Anſwerably whereto the Pagan Diviners had their night-Dreams, and day-Viſions, whereby they divined things. (2) The *Jews* had a more gentle and commun kind of *Enthuſiaſme*, or *Divine Afflation* of the Spirit, which they called רוח קדש, *the Afflate of the holy Spirit*, as in *Job*, *Moſes*, *David*, and other Penmen of the Sacred Scripture; who had alſo the ſpirit of Prophetie, though not in ſuch an Ecſtatic mode as ſome other Prophets, *Ezechiel*, *Daniel*, *&c.* Anſwerably whereto the Pagan Diviners had alſo their milder Enthuſiaſmes, vouchſafed their Poets by Diabolic Inſpiration. (3) The *Jews* had their *Urim* and *Thummim*, which was the Oracle by which God vouchſafed Anſwers to his People. In imitation whereof Pagan *Diviners* had their *Teraphim*, which *Mede* on *Deut.* 33. 8. (*Diatr.* 2. *pag.* 368.) ſaies, was amongſt theſe Idolaters anſwerable to the *Urim* and *Thummim* of the holy Patriarchs. And ſuch alſo was the *Ephod* of the Idolatrous *Jews*, which they conſulted as their *Reſponſorie*, Jud. 8. 27, 33. Anſwerably whereto the *Egyptian* Prieſts (as *Elianus* and *Diodorus* write) had their ἀγαλμα ἐκ σαπφείρε, *their little image of Saphir*; which was called ἀλήθεια, *truth*, in imitation of the *Jewiſh Urim* and *Thummim*, as *Grotius*. (4) The *Jews* had another kind of Divine Revelation, which they called בת קול the *daughter of voice*, or vocal revelation, which ſeems mentioned *Numb.* 12. 8. but was more uſual under the ſecond Temple, after the *Urim* and *Thummim* ceaſed, whereby God reveled himſelf to his people, as at Chriſt's Baptiſme, *Mat.* 3. 17. Anſwerable whereto the Gentiles had their ἐπιφανειαι, *Aparitions* of their Gods, with Vocal tradition or declaration of their minds to men, which gave the firſt occaſion to their βαιτύλια, *Pillars of Stone*, erected as Memorials of their Gods Aparition, in imitation of the Stone which *Jacob* erected at *Bethel*, as a Memorial of God's Aparition and diſcourſe with him. Of which more fully, *B.* 2. *C.* 2. *Sect.* 3. §. 3.

The Art of Divination part of their Doctrine of Demons.

That this *black Art of Divination* was in much uſe, not only amongſt the Poets and Prieſts, but alſo amongſt the wiſeſt of the Philoſophers, the *Pythagoreans* and *Platoniſts*, is evident by this, that it was a part of that *Doctrine of Demons*, or θεολογία φυσικὴ,

φυσικὴ, *Natural Theologie*, which did in a more peculiar manner belong to the Philosophers. So *Plato*, in his *Symposium*, *pag.* 202, 203. treating professedly of these *Demons*, he brings in *Socrates* demanding of *Diotima*, *what facultie this his* Δαιμόνιον, *Demon*, had. To which *Diotima* replies, ἑρμηνεύειν, *a facultie of Interpreting the Gods mind*, &c. And having discoursed at large of the Offices of this *Socratic* Demon, he addes, διὰ τούτου ἡ πᾶσα μαντικὴ πᾶσα χωρεῖ, *from this Demon al the Art of Divination procedes*. Whence *Mercurie* the great *Egyptian* Demon, was called Ἑρμῆς, *an Interpreter*, as 'tis supposed, from and in imitation of *Joseph* that great Divine Interpreter. Farther, that this Satanic *Art of Divination* was part of their Demon-worship, and thence of their *Natural Theologie*, is evident by what *Diogenes Laertius* reports of *Pythagoras* in his Life. 'Pythagoras (saies he) affirmed, 'that the whole air was ful of Souls; which he supposed to be 'Demons and Heroes, by whom there were infused Dreams and 'Signes, and Diseases, both into Men and Bestes; from whence 'arose Lustrations, Expiations, and al Divinations, and Prophe-'ties. *Diog.* of *Pythag.*

The great Oracle to which al their *Diviners* resorted, was that of the Idol-God *Apollo*, (whose *Temple* was erected at *Delphus*, in imitation of God's at *Jerusalem*) and al inferior *Vates* or Diviners were but his Interpreters. This is wel set forth by *Plato* in his *Io*, *pag.* 534. ποιηταὶ ὄντες ἄλλο ἢ ἑρμηνεῖς εἰσὶ τῶν θεῶν, *The Vates are nothing else but Interpreters of the Gods.* *Pag.* 536. he gives us the manner how their Idol-*Apollo* inspired these Diviners; ὁ δὲ θεὸς διὰ πάντων τούτων ἕλκει τὴν ψυχὴν ὅπου ἂν βούληται τῶν ἀνθρώπων, *God, by the endeavor of al these, draws the mind of men where he pleaseth.* *Plato* here (according to his Allegoric mode) supposeth a long chain or *series* of Diviners impelled or drawn by their God *Apollo*, whom he makes to be Ἀρχὴν καὶ πρωτουργὸν, *the prime and first mover*. That this their great Oracle *Apollo* was no other than the Devil, is most evident, who is called by the same name in Scripture: as *Deut.* 32. 17. he is termed שׁד *a Destroyer*; which the *Greeks* cal most properly Ἀπόλλων, *Apollo*; and so *Rev.* 9. 11. the Devil's name *Abaddon*, which signifies a *Destroyer*, is by the Spirit of God rendred *Apollyon*, which is the same with *Apollo*. That *Apollo* was the great God of Divination is asserted by *Augustin*, *de Civit. Dei*, *l.* 4. *c.* 11. *In Divinations Apollo*, &c. where

Apollo their great Oracle.

Deut. 32. 17.

The origine of the Delphic Divination.

Lud. Vives on these words observes, 'That they supposing this 'Apollo to be the *Sun*, *i. e.* the *Eye of the World*, easily believed that he beheld and knew althings, both past, present, and 'to come; wherefore he was every-where consulted, and gave 'answers, as in many other places, so specially at *Delphus*, as '*Diodorus* in the Life of *Philip*; whose origine he thus relates: 'In that place, at the entry of the *Delphic* Temple was a Den 'of a great and obscure winding, unto which a Goat feeding 'thereabout ascending, received an Afflation from that subter-'raneous spirit, and began in an unusual manner to dance; 'which the Pastor admiring, he himself approching to the 'mouth of the Den was surprised with a Furor, and began to 'foretel things future. This some others attemted, and were af-'fected in like manner. The mater proceded thus far, that he 'who would know things future brought some, who thrusting 'in the head into the mouth of the Den might Divine. Which 'seeing it could not be done without danger, no, nor with-'out the destruction of many, the *Delphics* erected a Temple 'there to their Divining-God *Apollo*; and appointed a Virgin, 'who setting in the Machine, might safely receive the Afflation 'of that Divine spirit, and give answers to such as consulted 'the Oracle: Which Machine was called from its three Pillars, '*Tripos*, as it were *of three feet*, much of the same forme with 'the usual *Tripet*. The Priest was called *Pythia*, who in the be-'ginning was a Virgin like to *Diana*. Afterward a certain *Py-'thia* being defloured by *Echecrates*, the *Delphics* rejecting Vir-'gins appointed a Woman no lesse than fifty years aged; who 'yet was to use a Virgin-habit, that so the old custome might 'not altogether perish. Thus *Diodorus Siculus*, and out of him *Ludov. Vives*.

The nature of Divination out of Plato.

§. 7. To treat a little more distinctly of the nature of this *Pagan Divination*, whereby both its origine and vanitie wil more fully appear. The *Greek* name μαντεία, or μαντική, is by some derived from μανία, because they supposed its *cause* to be *externe*, *spiritual*, and *divine*. I find no-where a more ful and clear account hereof than in *Plato*, who both in his *Timeus*, *Phædrus*, and more professedly in his *Io* treats of this Subject. 1. As to the origine of Divination, *Plato Io*, p. 533. saith, *That Poetic Enthusiasme comes not by Art, but by a Divine power, like the stone which* Euripides *called* Μαγνῆτιν, *Magnetem, Loadstone; which stone*

ſtone doth not only draw iron-rings, but alſo puts a virtue into them to draw others to them. So Prophetic men are inſpired by the Muſe. Thence he, in his *Io*, *pag.* 534. tels us, *That it comes not by Art, but by a divine power: ὃ γὰρ τέχνῃ ταῦτα λέγουσιν, ἀλλὰ θείᾳ δυνάμει, The Prophets utter theſe things not by Art, but from a divine power: For* (adds he) *Art extendes it ſelf to all things under the ſame kind.* So agen *pag.* 536. ὃ τέχνῃ ἀλλὰ θείᾳ μοίρᾳ, &c. *not by art but by a divine fate, or afflation.* And more particularly in his *Phædrus*, *pag.* 245. τρίτη δὲ ἀπὸ Μουσῶν κατοχή τε καὶ μανία, λαβοῦσα ἁπαλὴν καὶ ἄβατον ψυχὴν ἐξεγείρουσα καὶ ἐκβακχεύουσα κατά τε ᾠδὰς, &c. *But the third ſort of madneſſe and tranſport, ſurpriſing the tender and inacceſſible mind is from the Muſes, exciting and inſpiring it unto Enthuſiaſtic Songs and Poems. But he that undertakes this Prophetic Poeſie from a confidence on ſome art, is very imperfect, in compariſon of him that is poſſeſſed with an Ectaſtic furor. Wherefore al that Prophetic Poeſie, which iſſues from the mind of a ſober temperate man, vaniſheth. Truely I could reckon up to thee ſo many and more illuſtrious effects of this furor inſpired by God.* His deſign is to ſhew, that al Poetic Propheſie comes from a Divine Enthuſiaſme or afflation without art. Thence he tels us, Ἐπ' εὐτυχίᾳ τῇ μεγίστῃ παρὰ θεῶν ἡ μανία ταύτη δίδοται· *This furor is given by the Gods with the greateſt felicitie.* Whence in the *Platonic* Definitions we find Divination thus defined, Μαντικὴ ἐπιστήμη προσδιλωτικὴ πράξεως ἄνευ ἀποδείξεως, *Divination is a ſcience diſcovering a mater without Demonſtration*; i. e. by mere Enthuſiaſme.

1. *Its origine not by Art but divine Afflation.*

2. The uſual Organs or Inſtruments the Devil (under the name of *Apollo*) uſed to deliver his Oracles by, were at firſt the Poets; whence amongſt the *Grecians* ποιηταὶ & προφηταὶ, *Poets* and *Prophets*, were of the ſame import. So *Paul*, *Tit.* 1. 12. cals one of their Poets *Prophet*, and *Vates* ſignifies both a *Poet* and *Prophet*. Yea the Philoſophers (who were many of them Poets alſo) were not a little guilty of this *Satanic Art*, ſpecially the *Pythagoreans*. Theſe Organs, *Plato* tels us, the God uſed in delivering his Oracles to men: So *Io* 534, διὰ ταῦτα δὲ ὁ θεὸς, ἐξαιρούμενος τούτων τὸν, τίσιν χρῆται ὑπηρέταις, καὶ τοῖς χρησμῳδοῖς, καὶ τοῖς μάντεσι τοῖς θείοις.——ἀλλ' ὁ θεός αὐτός ἐστιν ὁ λέγων· διὰ τούτων δὲ φθέγγεται πρὸς ἡμᾶς, *Wherefore the God whiles he takes from them their mind, uſeth theſe miniſters as meſſengers to deliver his Oracles, and divine Prophets; that we who hear may underſtand, that it is not they who are thus deprived of their mind, that ſpeak things of ſo great moment, but that it is God*

The Inſtruments, Poets and Prophets.

God that ſpeaks them, and by the miniſterie of thoſe men ſpeaks to us. Wherein obſerve, (1) That the Devil under the Title of *Apol'o*, and as an Ape of God, deprived his Prophets of their right mind, and put them into an Ecſtatic rapture, thereby to declare unto the World, that his Oracles came not from the exercitation of Reaſon, or by Art, but by Divine *Enthuſiaſme.* (2) That the Prophets were but mere *Organs* uſed by this God, to declare his Oracles. Thence he ſubjoins, μέγιστον δὲ τεκμήριον τῷ λόγῳ τύννιχος, &c. *We have an infallible demonſtration hereof in* Tynnichus Chalcidenſis, *who never compoſed any other Verſe worthy of memorie, ſave that* Pean *in the honor of* Apollo, *which is in the mouth of al, and indeed the moſt excellent of al Poems, which he himſelf ſtiles the Invent of the Muſes. Now hereby it ſeems to me that God hath demonſtrated, that we may not dout, but that theſe excellent Poems were in no regard human, or the product of mens wits, but divine and coming from God; for the Poets [or Prophets] are no other than Interpreters of God.* This deſcription which he gives of theſe falſe Diviners ſuits wel with Gods true Prophets, who are but Inſtruments by which he ſpeaks.

3. *Theſe Diviners in an exſtatic rapture or furie.*

(3) *Plato* tels us that theſe Organs or Prophets, which the *Demoniac* power inſpired, were, whileſt under this ſpirit of Divination, in an Ecſtaſie or Rapture. So *Io* 533. ὅτω δὲ καὶ ἡ Μοῦσα ἐνθέους ἐποιεῖ αὐτή, διὰ δὲ τῶν ἐνθέων τόπων ἐνθουσιαζόντων, ὁρμᾶσθαι ἐξαρτᾶται, *Thus therefore the Muſe her ſelf by a certain divine ſpirit doth inſpire ſome; and by the miniſtrie of ſuch inſpired perſons there is a ſeries of others inſpired aptly connected.* Agen, βακχεύσι καὶ κατεχόμενοι ὥσπερ αἱ βάκχαι· *They rage and fome, and are poſſeſſed like the Prieſts of Bacchus.* And *pag.* 534. he ſaith, *that this his Diviner was* ἔνθεος καὶ ἔκφρων, καὶ ὁ νοῦς μηκέτι ἐν αὐτῷ ἐνῇ, &c. *Rapt into a divine ecſtaſie, and mad, neither did he continue in his ſenſes or mind, being moved* θείᾳ μοίρᾳ, *by a divine fate.* The meaning is, he was in an ecſtatic rapture, not (*compos mentis*) *in a ſound mind.* This *Plato* explains yet more fully in his *Timæus*, pag. 72. ἱκανὸν δὲ σημεῖον ὡς μαντικὴν ἀφρεσύνῃ θεὸς ἀνθρωπίνῃ δέδωκεν, *This is a ſufficient ſigne, that God hath vouchſafed this facultie of Divination to human madneſſe:* (i.e. *to men furioſe:*) and he gives this reaſon for it, *becauſe God has planted this power of Divining in part of the Liver, &c.* Then he addes, οὐδεὶς γὰρ ἔννους ἐφάπλεται μαντικῆς ἐνθέου καὶ ἀληθοῦς, &c. *for no one in his right mind or ſenſes is inſpired by this ſpirit of Divination, but ſuch only whoſe minds and ſenſes*

are

are bound up by sleep, or disease, or Enthusiasme, &c. Herein also the Devil plaid the Ape, and imitated the Divine mode of Prophetie, which for the most part was by ecstatic raptures and visions. Whence, (4) The usual mode or way by which this their *Demoniac* spirit inspired or possessed these *ecstatic Prophets*, was *Enthusiasme*. So *Plato* in that fore-mentioned place of *Timæus*, pag. 72. *None is inspired with this true divine power of Divination continuing in his mind,* ἀλλὰ ἢ καθ' ὕπνον τὴν τῆς φρονήσεως πεδηθεὶς δύναμιν, ἢ διὰ νόσον, ἢ πνα ἐνθουσιασμὸν παραλλάξας, *But having his prudence or reason bound either by sleep, or by a disease, or changed by some Enthusiasme.* And then he gives the reason, ἀλλὰ ξυννοῆσαι μὲν ἔμφρονος τότε ῥηθέντα ἀναμνησθέντα ἔναρ ἢ ὕπαρ ὅσα τ μαντικῆς τε καὶ ἐνθουσιαστικῆς φύσεως, &c. *But it belongs to a prudent man to understand such things as are spoken, or expressed by certain signes, either by dream or watching, from the Enthusiastic nature.* This ecstatic ἐνθουσιασμὸς, *Enthusiasme*, *Plato* in his *Io* makes to be ἔνθεος μίμησις, *an imitation of Divine ecstasie or rapture.* And indeed it was but a *Satanic imitation of Divine Enthusiasme*, which Divines describe to be a Divine extraordinary immediate Inspiration of God, in the reception whereof the Soul is merely passive, and yet vehemently moved or agitated thereby, even unto an Ecstasie or Divine Evagation; as the Apostles were inspired after Christ's Ascension. This *Demoniac Enthusiasme*, of which *Plato* so much treats both in his *Timæus* and *Io*, was but the Ape of the Divine. (5) Hence, saies *Plato*, these *Ecstatic Diviners* could not judge of their own *Enthusiasme*, but had Judges appointed them by the Law. So it follows in that forecited place of *Timæus*, *pag.* 72. τὸ δὲ μανέντος ἔπ τε ἐν τούτῳ μένοντος, ἐκ ἔχον τα φανέντα ἢ φανηθέντα ὑφ' ἑαυτε κρίνειν.——ὅθεν δὴ καὶ τὸ τῶν προφητῶν γένος ὅπ ταῖς ἐνθέοις μαντείαις κρίσεις ἔπικαθίσαι νόμος· ὃς μάντεις ὀνομάζουσι τινες· *The work of such an ecstatic Enthusiast, whether he remain under this Enthusiastic furor, or not, is not to judge of those things he saw or spake.*——*Hence the Law has appointed a sort of Prophets as Judges over these divine Vaticinations, which some cal Vates,*——*which name they are worthy of, who are certain Interpreters of things uttered in Prophetie.* Herein also these *Demoniac* Diviners imitated the *Jewish* Prophets, amongst whom there were some who had a gift or spirit of discerning touching the Prophetic revelations of others, as 1 *Cor.* 12. 10, *Discerning of spirits.* 1 *Cor.* 14. 19, *Let the other judge.* So *v.* 32. which though here

4. *Divination by Enthusiasme.*

These Enthusiastic Diviners could not judge of their own Divination, but had their Judges.

1 Cor. 12. 10.

here perhaps it may be meant of ordinary teaching; yet there was the ſame gift of diſcerning and judging extraordinary Prophets in the *Jewiſh* Church. (6) The main end or deſigne of their *Demoniac Divination* was to bring them into a *Reconciliation*, and friendſhip with God. So *Plato* in his *Sympoſium*, pag. 188. ἡ ἐστὶν ἡ μαντικὴ φιλίας θεῶν καὶ ἀνθρώπων δημιουργὸς τῷ δύνασθαι τὰ κατὰ ἀνθρώπους ἐρωτικὰ, ὅσα τείνει πρὸς θεμιν καὶ ἀσεβείαν· *Divination is to breed a friendſhip between God and men; becauſe it knows thoſe amoroſe impetuoſities that are in men, and tend to pietie or impietie.* By which it appears, that the main end or deſigne of thoſe *Natural Theologiſts* in erecting this *Demoniac mode of Divination*, was to make up thoſe defects that were in their *Natural Theologie*; thereby to breed a reconcilement and friendſhip with their Gods: wherein they alſo affected an imitation of Divine Oracles and Propheties, whoſe main end was to reſtore loſt man to a friendſhip with God. And thus far indeed theſe *Demoniac* Oracles attained their end, that they brought ſuch as ſubjected themſelves to them into a miſerable compact and friendſhip with the Devil, their great *Apollo* or *Soul-deſtroying* God.

The end of Divination to breed a friendſhip with God, and reſtore Natural Theologie.

The ſundry kinds of Divination.

§. 8. As for the ſundry kinds of Divination, the Philoſophers (who were ſufficiently vain herein) were not yet ſo vain as the Poets or commun Prophets: for *Plato* in his *Timæus*, pag. 7. makes mention only of three ſorts of μαντικῆς ἐνθέου, *Enthuſiaſtic Divination.* (1) καθ' ὕπνον, *by ſleep or dreams.* (2) διὰ νόσον, *by ſome diſeaſe or frenſie.* (3) διὰ τινα ἐνθουσιασμὸν, *by ſome Enthuſiaſme*, properly ſo cal'd. Theſe alſo were the chief of the *Pythagorean* Divinations, and the effects of their *Demon*-worſhip; (as was before obſerved) wherein they affected an imitation of Divine Oracles. (1) As for that of *Enthuſiaſme*, we have already ſufficiently opened it. (2) In their Divination by *Dreams* they had their ὀνειροκείτης, *Onirocrites*, *Judge* and *Interpreter* of Dreams, as before out of *Plato*. *Apollonius Attalus* writ of the Ὀνειροκριτικὰ, as *Artemidorus* after him. *Diogenes Laertius* reportes of *Diogenes* the *Cynic*, 'That when he ſaw Phyſicians and Philoſo-'phers, he ſaid, *Man is the wiſeſt of al creatures*; but when he 'ſaw Interpreters of Dreams, Conjecturers, Prophets, *&c.* he 'ſaid, ὐδὲν ματαιότερον νομίζειν ἀνθρώπου, *nothing is to be eſtimed 'more vain than man.* To ſome that were affrightned at their 'Dreams, he ſaid, *You conſider not the things you do waking, but 'your imaginary dreams you curioſely examine.* So that we ſee

1. *Divination by Dreams.*

ſome

ſome of the Philoſophers were not ſo vain and doting on Dreams as others. Yet were the *Pythagoreans* greatly vain in this piece of *Dreaming-Divination:* So *Epicharmus*, (aliàs *Cous*) that famoſe *Pythagorean* Philoſopher, of whom *Tertullian* in his Book *de Anima*, cap. 46. ſpeaks thus, 'But *Epicharmus* with *Philochore* 'the *Athenian*, amongſt Divinations gave the chiefeſt place to 'Dreams. He makes mention alſo of *Hermippus*, who writ five Books of Dreams. (3) Their Divination by Diſeaſes may take in that of *Sternutation* or *Sneeſing*, which they called πτταρμὸν, and made uſe of as an inſtrument of *Divination*. This mode of *Divination* was very ancient. *Ariſtotle*, 1. *de Animal.* ſaith, *That Sternutation was an augural ſigne, and that the ancients eſtimed it ominoſe.* Yea *Caſaubon*, *ad Athenæ*, *l.* 2. *c.* 15. ſaith, *that they received Sternutament with Adoration; becauſe they not only thought it ſacred, as Ariſtotle, but alſo a God.* Thus *Salmaſius*, among the Letters collected by *Beverovicius*, *Quæſt. Epiſtol. p.* 31. 'Moreover 'in al good Omens or Auguries objected to them, they were wont 'to adore, either God himſelf, from whom they conceited the 'Omen came, or the very Omen it ſelf, if it ſeemed to have any 'thing of Divinitie. So that of *Xenophon*, *l.* 3. *de Expedit. Cyr.* 'muſt be underſtood; where it's ſaid, *That al the Soldiers ha-* 'ving heard the Sternutation, μιᾷ ὁρμῇ προσεκύνησαν τὸν Θεὸν, *with one* 'impetus worſhipped the God, i.e. the Sternutament which they eſtimed as ſacred, and God. And as Sternutation was reputed ominoſe among the ancient *Grecians* and *Romans*, ſo alſo among the later *Jews*, who were wont to ſay to him that ſneeſed, חיים טובים *Good life be to you*, i.e. *God ſave you.* If any ſneeſed in prayer they thought it a good Omen, as *Buxtorf. Synagog. c.* 5. From this Pagan Superſtition of ſaluting ſuch as ſneeſed, many Chriſtians in the times of Papal darkneſſe ſucked in the like cuſtome; which continues to this day in *France*, where generally al ſalute ſuch as ſneeſe, and pray, *God ſave*; as if it were a thing very ominoſe. Thus among the *Abaſſines* in *Africa*, when their *Negus* or Emperor ſneeſeth, he is ſaluted by al throughout the Citie with great ſolemnitie, ſuch as are next him at the Court beginning firſt, and thence others following. More of Divination by *Sternutation*, ſee *Voetius*, *Diſputat. Part* 3. *p.* 132. Agen, the tinkling noiſe of the ear was by Pagans uſed as a *medium* by which they divined. Likewiſe the *ſaliſſation* or *palpitation* of any member called by them πάλμος, was another mode of their

Divination. Whence *Melampos* the *Hierogrammatiſt* his περὶ παλμῶν μαντικὴ, &c. yet extant; and *Suidas* tels us that *Poſſidonius* writ his παλμικὰ, in which he expounded what the ſudden motion of every Member did indicate. *Iſidorus*, *Origin. lib.* 8. *c.* 9. acquaints us, that theſe *Saliſſators* were ſo called, becauſe when any parts of their Members ſuffered a *palpitation*, or *leaping*, they foretold ſomething proſperous or ſad to happen. Theſe three were branches of their τέχνη κληδονισμὸ.

Of Divination by Magic.

§. 9. They had another kind of Divination ſtrictly called *Magic*, which was, as they ſay, the Invention of the *Perſians*, (whence their wiſe-men were called *Magi*) wherein the *Pythagoreans* and other Philoſophers were not a little verſed; of which *Suidas* gives this account: μαγεία μὲν ἔν ἐστιν Ἕλλησι δαιμόνων ἀγαθοποιῶν δῆσις πρὸς ὠφέλειά τινος σύστασιν, ὥσπερ τὰ τοῦ Ἀπολλωνίου τοῦ Τυανέως θεοπίσματα, *Magic truely is the Invocation of the Demons, thoſe benefactors, for the procuring of ſome good; ſuch were the Predictions of Apollonius Tyanæus.* Whereby we are informed that *Magic* was a part of the *Demon-worſhip*, which as it's ſuppoſed, *Pythagoras* brought into *Greece*. That the *Pythagoreans* were generally exerciſed in *Magic* is a commun opinion. And this *Apollonius Tyanæus*, whom *Suidas* here brings in for a famoſe Magician, was indeed of the *Pythagorean* Sect, who by his Magic and Sorcerie produced many *lying wonders*; for which he was greatly extolled by the *Pythagoriſing Platoniſtes*, *Porphyrie* and others; who endeavored to equaliſe him with Chriſt in point of Miracles and Divine (or rather Diabolic) Predictions; thereby to caſt a diſgrace upon the Chriſtians Redeemer and Religion, in order to the advancement of their own Natural Theologie or Metaphyſics. We have the Life of this *Apollonius Tyanæus* writ by *Philoſtratus*, by which it is apparent that al his Predictions and lying wonders were wrought by commerce with the Devil, who was the Philoſophers great Δαίμων, *Demon* or Diviner. *Philoſtratus* having, *Chap.* 1. ſhewn how much *Apollonius* affected an imitation of *Pythagoras*, procedes *Chap.* 2. to vindicate him from the Imputation of *Magic*. 'They do, ſaith 'he, unjuſtly condemne *Apollonius*, who foreſaw and foretold 'many things, as guilty of this crime; as if they ſhould accuſe '*Socrates*, who foreknew many things by his *Demon*; or *Anax*'*agoras*, who knew many things before they happened, &c. Thence he goes on to give us the Hiſtorie of his Life, and the

Apollonius Tyanæus his Magic and Demon-Doctrines, a type and forerunner of Antichriſt, and his Saint-worſhip.

many Miracles he did. *Hierocles* out of this Hiſtorie of *Philoſtratus*, equaliſeth this *Apollonius*, in point of Miracles wrought, to Chriſt. *Euſebius* anſwers *Hierocles*, and demonſtrates, that al *Apollonius*'s Miracles were but *Lying wonders*, or Magic Deluſions, wrought by Diabolic Inſpirations. *Grotius* relates, 'That 'there was a ſtatue of his that ſpoke, being inſpired by ſome 'Diabolic ſpirit, but that his mouth was ſoon ſtopped by the 'power of Chriſt, and the preaching of the Goſpel. *More*, in his *Myſterie of Godlineſſe*, *B.*5. *C.* 7. proves, *That there is nothing in the Hiſtorie of Apollonius that can anſwer to Chriſt's Reſurrection, &c.* It is evident that al his Prophetic Predictions were but Satanic Deluſions. Thus *Grotius* underſtands that Prophetic prediction of *Paul*, 1 *Tim.*4. 1, *And the Doctrines of* 1 Tim. 4. 1.
Devils, ἢ διδασκαλίαις δαιμονίων. 'He mainly points out (ſaies *Gro*-'*tius*) the *Pythagoreans*; of whom the chief were *Magi*, *Magi*-'*cians*, and had commerce with Devils or Demons. Amongſt 'thoſe *Apollonius Tyanæus* was very famoſe, who is here in a 'more particular manner denoted: for he came to *Epheſus* 'while *Timothie* yet lived. Though I can no way fal in with *Grotius*'s deſigne, to interpret this (as he does others) Scripture chiefly of *Apollonius Tyanæus*'s Magic Art, thereby to ſecure Antichriſt's Doctrines from the dints of this Prediction; yet thus far I think we may ſafely allow him, that this Text may have ſome eye or regard to *Apollonius Tyanæus*, and other *Pythagorean* Philoſophers, who were the inventors and promotors of theſe Doctrines of *Demons* here mentioned, and ſo *counter-Chriſts*, or *Pagan-Antichriſts*; and therefore b conſequence, great promotors of thoſe Antichriſtian Demons and Doctrines, which (by means of their Philoſophie foiſted into the Chriſtian Church by the *Pythagoriſing Gnoſtics*) were now gendring. Thus may we ſafely underſtand this (and ſo other) Scriptures of the *Pythagorean* Demons, and particularly of *Apollonius Tyanæus*, (who was famoſe in that Sect) as he was a Type and forerunner of Antichriſt, by reaſon of his *Pythagorean Doctrines of Demons*, and Magic Art, which Antichriſt afterward was to reaſſume and practiſe, according to that 2 *Theſ.* 2. 9, 2 Theſ. 2. 9.
Lying wonders. And indeed al Antichriſt's *Lying-wonders*, al his Saints, and Saint-worſhip, are but Satanic *imitamens* of the *Pythagorean* Demon-Doctrines, Worſhip and Magic; as hereafter, *B.*2. *C.* 2. So that we may wel allow this Text a collateral ty-

pic regard to the *Pythagoreans*, though its principal eye be on Antichriſt and his Demon-Doctrines, as *Mede* obſerves.

Divination 1. by Birds.

§. 10. There were many other kinds of *Satanic Divination*, more ordinary and uſual amongſt the Prieſts and vulgar people. As (1) Divination by *Birds*, which principally belonged to the *Augures:* who were ſo called by the *Romans*, as if one ſhould ſay *Avi-geres*, becauſe they obſerved what the Birds did. Now this *Bird-Divination* was gathered chiefly by the flying, or ſinging of Birds. To which alſo we may refer their Ἀλεκτρυομαντεία *Divination* by *Cockes*, &c. (2) They had alſo their Divinations from *fourfooted Beſtes*, ſpecially their Sacrifices, which belonged to their *Aruſpices*; who were ſo called from *aras inſpiciendo, beholding the intrals of the Sacrifice on the Altar*. The firſt inventor of this kind of Divination was, as 'tis ſaid, *Tages*. There was in like manner mater of Divination taken from the meeting of four-footed Beſtes; alſo from the *neighing* of Horſes; but ſpecially from any *monſtroſe production* in nature, or preternatural motion; as if there were any exceſſe or defect in Nature. (3) They had likewiſe their Divinations from Men, as from the lineaments of the Bodie; χειρομαντεία, *Chiromantie*, from the *Hand:* φυσιογνωμία, *Phyſiognomie* from the *Face*; alſo from meeting of Men, from caſualties at Feſtes, and from dead perſons, which they called νεκρομαντεία, *Necromantie. Hornius Hiſt. Philoſ. l.* 5. *c.* 2. ſpeaks thus of χειρομαντεία, *Chiromantie, &c.* 'There is no 'dout to be made but this Art was moſt ancient, and had its 'riſe in the Eaſt, where that mad ſtudie of Aſtrologie flouriſh-'ed. For when they perceived the Influences of the Heavens on 'theſe Inferiors, it remained that they ſhewed the convenance 'of theſe Inferiors with the Superiors. Therefore making Man 'a little World, they reduced each of his parts to the Celeſtial 'lineaments. Whence ſprang that Diſcipline called by the *Grekes* 'φυσιογνωμία, which they diſtributed into μετωποσκοπία, ὀφθαλμοσκοπία, 'and χειρομαντεία. (4) They had their Divinations from *Plants*, called βοτανομαντεία, practiſed by Witches. (5) They had their Divinations from *Inanimates*; as [1] from the *Elements*: from *Water*, which they called ὑδρομαντεία. So *Numa*, to prove that his Sacred Conſtitutions came from the Gods, was compelled to make an *Hydromantie*, affirming that he ſaw in the Water the Images of the Gods, or rather the Devils, from whom he received his Conſtitutions. And *Caſar* ſaies, there were Women

2. From four four-footed Beſtes.

3. From Men.

4. From Herbs. 5. From Inanimates.

[1] From Natural Elements, Water, Earth, Fire.

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in *Germanie*, who divined from the course and noise of Waters. They had also their Divination from the *Earth*, called γεωμαντεία, from the *Fire* called πυρομαντεία, from the *Smoke* called καπνομαντεία. [2] They had also their Divinations from *Celestial Bodies*; from the *Stars* called ἀστρολογία, *Astrologie*; wherein the *Chaldeans* were much versed: from *Thunder* and *Lightening*, *&c.* [3] They had likewise their Divinations from things *Artificial*, as (1) from *Glasses*; which they called κατοπτρομαντικὴ & κρυσταλλομαντικὴ. (2) From *Sieves*, called κοσκινομαντεία. (3) From *Keyes*, called κλειδομαντεία. (4) From *Axes*, called ἀξινομαντεία. (5) From *Rings*, δακτυλομαντεία. (6) From *Phials*, γαστρομαντεία. (7) From *Meal*, ἀλευρομαντεία. (8) From a *Bason*, λεκανομαντεία. (9) From *Lots*, κληρομαντεία. Of these sundry kinds of Divination, see more *Lud. Vives*, in *August. de Civit. l.* 7. *c.* 35. *Vossius de Philosophia*, *p.* 1. *c.* 22. and our *Philosoph. General. p.* 1. *l.* 1. *c.* 2. *Sect.* 9, §. 8. So monstrose and Hel-bred was the Ethnic Divination and Natural Theologie.

[2] *From Celestial Bodies, Stars, Meteors, &c.*

[3] *From things Artificial.*

CHAP.

CHAP. IV.

The Vanitie of Pagan Philosophie from its Forme and Proprieties.

The Corruption of Philosophie from 1. *Its Symbolic Forme*, 1 Tim. 1. 3, 4, μύθοις, *v.* 5, 6, 7, 15. ἀποδοχῆς, קבל: *the origine of the* Jewish *Cabala*, 1 Tim. 4. 7. μύθος. Tit. 1. 14. Ἰουδαϊκοῖς μύθοις. 2. *From its formal Attributes.* (1) *Its deficience as to truth, and its clear discoverie.* (2) *It was only Traditional, Equivocal, and Artificial, not Univocal, Real, and Intuitive. It contemplated only Pictures, not native Ideas of things.* Col. 2. 23. λόγον τ σοφίας. Rom. 2. 20. μόρφωσιν τ γνώσεως, *a shew, &c.* (3) *'Twas only General, not Particular and Experimental.* (4) *It was cloudy and obscure, not Evident and Distinct.* Heb. 11. 1. ἔλεγχος, i. e. *either Natural or Philosophic.* (5) *'Twas only Uncertain and Opiniative*; ὑπόδειξις. *Faith is* 1 Cor. 2. 4. ἀπόδειξις, Gal. 3. 1. προεγράφη, Col. 2. 2. πληροφορία. (6) *'Twas not truely Dianoetic or discursive, but Paralogistic.* (7) *'Twas not truely Noetic or Intelligent of highest Principes.* (8) *'Twas defective as to Prudence*; viz. [1] *Soul-reflexion.* [2] πρόνοια. [3] πιστικὴ εὐδαιμονίας. [4] εὐβουλία. [5] πρᾶξις. (9) *'Twas not Transformative*, 2 Cor. 3. 18. *Changed. The Philosophers falsly pretended to a* δύναμις πλαστική, or σπερματική.

The Corruption of Philosophie from its Symbolic forme or mode.

§. 1. WE have hitherto endeavored a Demonstration of the Vanitie of *Pagan Philosophie* from its original *Causes* and *Mater*, both *Natural*, *Moral*, and *Supernatural*: We now procede to make good and strengthen the said Demonstration from the Consideration of that Vanitie which attended the *formal nature and proprieties* of the same. And herein we shal begin with the *Pythagorean*, which was the source and most principal part of al the *Grecian Philosophie*; yea, that which had the most cognation with, and ressemblance of the sacred fountains from whence it was, though by very corrupt derivations at first traduced. So that by proving the vanitie of the *Pythagorean Philosophie*, which was the most noble, and so the measure of al the rest, our Conclusion wil hold much more true of the other Parts

Parts and Sects. The *Forme* or *Mode* of *Philosophising* (as we have frequently observed) amongst the *Pythagoreans* was *Symbolic* and *Enigmatic:* yea indeed this was the usual mode of Philosophising amongst the Ancients before *Aristotles* time, as he himself confesseth; which we no way dout they took up in imitation of the *Jewish* Church; as it's wel observed by *Clemens Alexandr. lib.* 1: σχημα. ὁ περὶ τὰ παρ' αὐτοῖς φιλοσοφίας, ὡς Ἑβραϊκὸς καὶ αἰνιγματώδης. βραχυλογίαν γὰρ ἠσπάζοντο τῶν παραινετικῶν, τῶν ὠφελιμωτάτων, *The ancient mode of Philosophising was Hebraic and Enigmatic: Therefore they embraced short speaking, which is most apt for admonition, and most profitable.* That this mode of Symbolic discourse was frequent amongst the *Jews* in *Pythagoras*'s time is apparent from what we find in *Ezechiel*, (who is thought to be Contemporary with, yea the Instructor of *Pythagoras*) as *Ezech.* 17. 2. *Put forth a riddle and speak a parable*, or *Symbol.* Now albeit this mode of *Symbolic Philosophising* was originally Divine, and very useful for the infant-state of the world, in that it affordes the phantasie most pleasant and lively colors or images of truth; yet was it not without much vanitie and corruption as made use of by those ancient Philosophers, both *Pythagoreans* and others. And the great principe on which this *Symbolic mode* of Philosophising was founded, was this: τὰ αἰσθητὰ τῶν νοητῶν μιμήματα, *Things sensible are but Imitamens of things intelligible, i. e.* There is nothing in this inferior sensible world, but doth resemble something in the superior Intelligible world: sensible formes are but Symbolic Images of insensible perfections. Whence these blind Philosophers (who traded in Oriental *Jewish* Traditions) were mighty greedy in catching after every *sensible forme*, *corporal image* or shadow, whereby Divine Truths were set forth: wherein none abounded more than the *Jewish* Church, which was the chief seat of al Symbolic Wisdome. Hence therefore those *Grecians* derived either immediately or mediately the chief of their *Symbolic learning*, both as to *mater* and *forme:* But not understanding the true mind and scope of these *Jewish* Symbolic Mysteries, they at first amused themselves in contemplating the shel, cabinet, or bone only, without ever attaining unto the kernel, jewel, or marrow of Divine Truths. Thence having satiated their phantasies, and glutted their curiositie in their dreaming contemplations of those *Jewish* Symbols, without any real notion of those Truths which were

The origine of Symbolic Philosophie and its vanitie.

wrapt

wrapt up therein, they coin an infinitie of fables or falſe images, which they mixe with thoſe *Jewiſh* Traditions they met with in their travels; and herein their phantaſies (which are the greateſt Apes in the world) were ſo skilful and unwearied, as that they ſoon rendred the whole bodie of their *Symbolic Philoſophie cloudy, dark*, vain and monſtroſe; no way like its original Idea in the *Jewiſh* Church. This *Grecian* itch and humor of coining, fables (not for the illuſtration, but to the darkening of truth) the *Jews* alſo when they came under the *Grecian* Monarchie, ſucked in to the prejudice of their Religion; wherein they were in like manner followed by thoſe carnal Goſpellers the *Pythagoriſing Gnoſtics* in the Chriſtian Church: and al was by the father of Liars made uſe of as the foundation of Antichriſts throne, which was founded on *Lying-wonders*, or fabuloſe lies, as 2 *Theſ.* 2. 9. And this is a good key to open to us thoſe bitter invectives uſed by the Apoſtles, ſpecially *Paul*, againſt thoſe *Pythagorean* and *Jewiſh* fables, which the *Gnoſtics* then endeavored, and Antichriſt after them, to bring into the Temple of Chriſt. And it ſeems there was none more infeſted with theſe fable-coining *Pythagoriſing* Dreamers, than the Church at *Epheſus*, where *Apollonius Tyanæus*, that great *Pythagorean* Sorcerer, had been, and as it's thought infuſed ſome of his poiſon about the ſame time that *Timothie* reſided there. Alſo there were many *Jews* at *Epheſus*, who in this facultie of coining Fables and Wonders fully jumped with the *Pythagoreans*; and both joyning their forces had a mighty influence on thoſe many *Gnoſtic Antichriſtian* Fables, which creeped into the Chriſtians Theologie. Whence we ſee the ground why *Paul* in both his Epiſtles to *Timothie*, gives ſuch ſevere cenſures of and cautions againſt this *Pythagoriſing Jewiſh* humor of Fable-framing *Philoſophie*; which he then ſaw creeping into the Church, and which he foreſaw would give a mighty lift to help Antichriſt
1 Tim 1. 3. on his throne. So 1 *Tim.* 1. 3, *I beſought thee to abide ſtil at Epheſus. Paul* ſaw theſe *Pythagoriſing Judaiſing Gnoſtics* creeping into the Church at *Epheſus*, and by their *Pythagorean Jewiſh* Fables laying a foundation for Antichriſt; wherefore he beſought *Timothie* to continue at *Epheſus*, and behave himſelf there as a ſtout Soldier of Chriſt, againſt thoſe *Gnoſtic Antichriſtian* falſe Teachers. So it follows: ἵνα παραγγείλῃς τισὶ μὴ ἑτεροδιδασκαλεῖν, *That thou maiſt charge ſome that they teach no other doctrine.*

doctrine: i.e. That they do not overthrow the Gospel of Christ by their *Pythagorean* and *Jewish* Fables, as he expresseth himself *v.* 4. μηδὲ προσέχειν μύθοις, *Neither give heed to fables.* μῦθος is a *Philosophic notion*, and amongst them it signified a *Symbol* or *Fable*, whereby they expressed some Philosophic mysterie. μῦθος & σύμβολον are much of the same import amongst the Philosophers. Thus *Plato* oft makes mention, Συρίς & Φοινικίς μύθος, *Of a Syrian and Phenician Fable*; also ἀπῤῥήτου μύθου, *of an ineffable fable*, whereby he understandes some Oriental *Hebraic* Tradition. But μῦθος signifies also a *feigned Oration, Fable*, or *fictitious discourse:* thence it is expounded by *Hesychius*, λόγος κενὸς, ψευδὴς, εἰκονίζων τὴν ἀλήθειαν, *vain false speech, representing truth.* Thus it is taken in the New Testament, as here, so *C.* 4. *v.* 7. 2 *Tim.* 4. 4. *Tit.* 1. 14. 2 *Pet.* 1. 16. of which hereafter. μῦθος does here also take in the *Jewish* Fables, which these vain *Gnostics* so much addicted themselves unto. So *Grotius* on this place: 'The Apostle 'treats here (saies he) of such as were converted from Judaisme 'to Christianisme, and mixed *Jewish* Fables with Christianitie, as 'it appears by what follows, also by *Tit.* 1. 14, *&c.* Such were 'those *Jewish* Fables concerning those things which God did be'fore the beginning of the world; of the first man which God 'made ἀνδρόγυνον, (*i.e.* partly man and partly woman) of his co'pulation with the bestes, and with *Lilith*, with the Demons that 'sprang thence; of *Behemoth* and *Leviathan*; of the Pre-existence of Souls before the Bodie; of Angels their distribution 'into Stars and Regions; with the like. These Fables, though they were entertained by the *Jews*, yet were they many of them of *Pythagorean* extract; namely that of the first mans being ἀνδρόγυνον, which also *Plato* asserted; likewise the opinion of the Souls Pre-existence; to which we might adde that of the *Metempseuchosis*, which the *Jews* also, together with the *Pythagoreans* and *Platonistes* asserted. It follows: καὶ γενεαλογίαις ἀπεράντοις, *and endlesse Genealogies.* These Genealogies the *Jews* cal ספרות, because they supposed *successive Productions and Emanations* one after another. So *Philo Judæus* discourseth much of such Genealogies. The origine of these fabulose Genealogies began with the first Poets, *Orpheus, Hesiod*, &c. *Pherecydes* also had his Θεογονία, and the *Pythagoreans* after him filled up much of their Theologie with such fictitious Genealogies, whom the *Jews* followed herein, as also the *Gnostics*; the most of whose Divini-

Ver. 4. μύθοις. καὶ γενεαλογίαις.

tie consisted of ζυζυγίαι and γενεαλογίαι, *Conjunctions, and from them Genealogies*, how one thing joining with another begets a third; whence sprang their *Æones* or fabulose Gods. So *Grotius* here: 'They feigned Emanations and Productions of one from the o-'ther: for which they would seem more learned than others, 'and so despised other Christians as more rude; whence they 'assumed the name of γνωστικοὶ, *Gnostics*. I do not conceive that they were called *Gnostics* in the Apostles times, but in the following Age, partly from their own Pretensions to a γνῶσις, *i. e.* an high speculative, mystic knowlege; and partly from those Characters which are given them in Scripture, as hereafter. Indeed the whole of their Theologie seems to have consisted only of some mystic Fables and Genealogies, borrowed from the *Pythagorean* Philosophie and Cabalistic Traditions. It follows: αἵτινες ζητήσεις παρέχει μᾶλλον, *which minister questions rather*. i. e. These *Pythagorean Jewish* Fables, and Genealogies, taken up by these carnal *Gnostics*, produce nothing but vain Questions, which the *Rabbines* cal מבטיות. ἢ οἰκονομίαν θεοῦ τὴν ἐν πίστει, *than edification of God in faith*. As if he had said, these *Pythagorising Gnostics* pretend to make use of these their *Mystic Fables* and *Genealogies*, as explications of Evangelic Dispensations and Mysteries; but indeed they effect nothing lesse; for the Oeconomie of the Gospel holds forth a plain and simple way of be-
Vers. 5. lieving in Christ, without such fabulose narrations. So *v.* 5. τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη, *Now the end of the Commandment is Love*. i.e. The scope and drift of our Gospel is Divine Love; whereas their pretended γνῶσις, or fabulose Speculations tend only to foment endlesse disputes and strifes about words. Then our Apostle procedes to give us the true Genealogie of Divine Love, in opposition to the fabulose Genealogies of those *Pythagorising Gnostics*: ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς, καὶ πίστεως ἀνυποκρίτου, *out of a pure heart, and of a good conscience, and of faith unfeined*. *Paul* (saith *Grotius*) gives us a short but very useful Genealogie. The *Pythagoreans*, and *Jews* after them, make much ado about the Genealogies of Virtues. *Philo Judæus* (who did greatly *Pythagorise*) turnes much of the Historie of the Old Testament into Allegoric Genealogies of Virtues, &c. The *Gnostics* followed in the same pathes: *Paul* here gives us an easie and familiar Genealogie of true Christian Love, in opposition to al their Mystic Fables, which tended only to turne them aside to

vain

vain janglings. So *v.* 6. ὧν τινες ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν, *From which some having swarved have turned aside to vain jangling.* Ἀστοχ& primarily notes such an one as *unhappily erres from his scope* or *marque:* Thence ἀστοχεῖν signifies, either properly or figuratively, *not to reach the marque.* These *Pythagorising Gnostics* aimed at high Speculation and Mystic Notions, but they reached not their marque or end, but fel into a vain contention and strife about words. ματαιολόγοι were such as busied themselves only in vain disputes, as *Tit.* 1.10. or fabulose narrations, as these *Gnostics* here, who would fain passe for some grand Sophists or Teachers. So *v.* 7. θέλοντες εἶναι νομοδιδάσκαλοι, *desiring to be teachers of the Law.* That first notion θέλοντες is very emphatic, denoting here an *ardent desire* and *ambitiose affectation* of a name and repute for Doctors of the Law. 'There were (saies *Grotius*) many *Jews* at *Ephesus*, some of whom embraced Christianitie, but in shew only, retaining much of Judaisme. Amongst 'their *Jewish* Fables they asserted a Colloque of the Law with 'God before the Creation of the World; they would that the 'World should have been made for the Law. Thus fabulose and vain were these *Pythagorising Jews* and *Gnostics*, who delighted themselves in nothing more than in *unintelligible fables.* So it follows: μὴ νοοῦντες μήτε ἃ λέγουσι, μήτε περὶ τίνων διαβεβαιοῦνται, *understanding neither what they say, neither whereof they affirme:* i. e. they wholly give up themselves to fabulose Genealogies and Mystic Traditions, which they neither understand, nor yet can affirme any thing positively of, as *Tit.* 3.8. which Fables are directly opposite, τῇ ὑγιαινούσῃ διδασκαλίᾳ, *vers.* 10. as also to that great Evangelic *Cabala* or Divine Tradition touching Christ, *v.* 15, *This is a faithful saying and worthy of al acceptation, that Christ came into the world to save sinners, whereof I am chief.* Our Apostle had in *ver.*4. given a caution against those *Pythagorean Cabalistic Fables* and Genealogies, which the carnal *Gnostics* had sucked in, to the great prejudice of Evangelic Mysteries: in this *v.* 15. he gives them a Divine Cabala (in opposition to their fabulose Cabala, *ver.* 4.) πάσης ἀποδοχῆς ἀξίαν, *and worthy of al acceptation.* ἀποδοχὴ answers to the *Hebrew* קבל *Cabala*, unto which our Apostle seems here to allude, as *Paulus Fagius* has observed on *Deut.* 5. 27. 'Our Apostle, saies he, alludes to that 'Cabalistic mode: as if he had said, If any affect to hear a Ca- 'bala, I wil shew unto him the true certain and undouted Ca-

Ver. 6.

Ver. 7.

1 Tim. 1. 15.

'bala, which is no other than this, *That Christ Jesus came into*
The origine of the Jewish Cabala. *'the world to save sinners, &c.* For the more ful explication here-
of, we must know that the *Jews*, when they came under the
Grecian Monarchie, imbibed together with many other grosse cor-
ruptions this *mythologic* fabulose *mode of Philosophising*, which
was so commun amongst the *Grecian* Philosophers, specially the
Pythagoreans, and indeed proved the bane of the *Jewish Reli-*
gion, as we shal shew hereafter. For look as Pagan Philoso-
phie was in its origine but a corrupt *Imitamen* of Sacred Histo-
rie and Mysteries, so the great corruptions which crept into
the *Jewish* Church after the *Babylonian* Captivitie, had their
foundation in some corrupt Imitation of Pagan Philosophie; a-
mongst which this of their *Jewish* Cabala was one of the worst.
For these vain *Jews* growing weary of the plain and familiar
simplicitie of Sacred Revelations, fal in love with that *Mytho-*
logic, Symbolic, Enigmatic, or Mystic kind of Philosophising, which
they observed amongst the *Grecians*, specially the *Pythagoreans*.
This fabulose and Mystic mode of Philosophising they make use
of in their Commentaries on the Sacred Scriptures, which they
called קבל a *Cabala*, *i.e.* a reverential reception of their Rab-
bies Traditions: wherein they grew so vain and fabulose, that
there was not the most plain, naked, and Historic Text, but they
would bring it under some Cabalistic, Enigmatic or Mystic sense:
which they caled אגרתא, or דרש *the hidden sense, which must*
be curiosely searcht into. Whence it grew into a commun saying
amongst these Cabalists, *That there was no Scripture without its*
Cabalistic or Mystic sense. These *Pythagorising Cabalists* were at
first followed by the licentiose *Gnostics*, whose whole designe was
to compose a flesh-pleasing Theologie out of *Pythagorean* and
Jewish Dogmes and Fables, which were afterward greedily re-
ceived by Antichrist and his Adherents; who glorie much in
their Mystic, or rather fabulose sense and interpretation of Scrip-
tures. Yea it cannot be denied but that some of the Fathers,
specially *Origen* (who being of the *Alexandrian* Schole did
much *Pythagorise*) were too guilty of mixing their Fables, Alle-
gories, or Mystic sense with Divine Revelations. Al this the
Spirit of God foresaw; and therefore he abounds the more in
his Divine Cautions against such *Pythagoric*, *Cabalistic*, *Mystic*
1 Tim. 4. 7. μύθος. and fabulose mixtures in sacred Theologie. We find the like sa-
cred premonition, 1 *Tim.* 4. 7. τὸς δὲ βεβήλους καὶ γεωώδεις μύθους παρα-
τῦ

τῆς, *But refuse profane and old wives fables.* γεωδεις, from γερων an *old woman*, signifies *anile*, or *absurd*, *ridiculose*. 'He understandes, saith *Grotius*, the doctrine περὶ ψυχῶν μετεμψυχωσεως, *of the Metempseuchose or Transmigration* of *Souls* from one bodie to another, which is the foundation of this ἀποχῆς, *abstinence*. 'These Fables are first *profane*, because they are bottomed on 'no Divine Revelation; thence they are *old wives* fables, *i. e.* absurd, like such as old wives recite to Children. That this fable of the *Metempseuchose*, which *Grotius* conceives to be here understood, was indeed of *Pythagorean* extract, has been at large proved. This and other Fables these *Pythagorising Gnostics* made the foundation of their Abstinences, wherein they were afterward followed by Antichrist, whose Doctrines of Demons were but one great fable or lye; which the Apostle here dehortes al Christians from, under the name of *Timothie*, whom he exhortes rather to exercise himself to Godlinesse: *But exercise thy self rather to Godlinesse.* γυμναζε, properly signifies to exercise in the *Gymnade*. It follows, *v.* 8, 9, πασης ἀποχῆς, *&c.* Of which see hereafter, *B.2. C.2. S.3.* §. 10. Our Apostle gives the like exhortation to *Titus*, whom he left in *Crete* to preserve those Churches from the leven of the *Jewish* and *Gnostic* infusions. So *Tit.* 1. 14, *Not giving heed to Jewish fables.* There were in *Crete* many *Jews*, who had sucked in this *Grecian* humor of coining Fables. They had their Fables concerning *Behemoth*, *Leviathan*, ἀνδρόγυνον, *Metempseuchosis*; also of their Messias his being a temporal Monarch, his War with *Gog* and *Magog*, &c. which they took up in imitation of the *Grecian* Fables. By al this we see how much Vanitie and Corruption ensued upon that *Mythologic*, *Symbolic*, *Enigmatic*, or *Mystic* mode of Philosophising, which was at first taken up, in imitation of Sacred Oracles, by the *Phenicians* and *Egyptians*, from whom the *Grecians* derived it; and from these the *Jewish* Cabalists, after their subjection to the *Grecian* Monarchie, brought it back again and mixed it with their Divine Oracles and Mysteries, to the great prejudice of their Religion, as also of the Christian: for the *Pythagorising* Judaising *Gnostics*, to save themselves from persecution, did herein symbolise both with the *Jews* and *Grecians*, as also Antichrist and al his adherents, who have been as fruitful in fabulose mystic Theologie, as the *Grecians*, *Jews*, or *Gnostics* ever were.

Tit. 1. 14. Ἰουδαϊκοῖς μύθοις.

§. 2. Having

The Vanitie of Philosophie in regard of its Proprieties.

§. 2. Having demonstrated the Vanitie and Corruption of Philosophie, specially *Symbolic*, from its *forme* or *mode*, we now procede to demonstrate the same from its *Proprieties*. And herein we shal only mention such *Proprieties*, as the Philosophers themselves have made essential to true Philosophie; shewing how defective, yea corrupt their Philosophie was in regard of those very Attributes, which they themselves constituted as essential thereto. For,

1. The deficience of Philosophie as to truth.

1. The Philosophers generally supposed that *Truth* was an essential ingredient, yea the spirit of al Philosophie. This *Plato* largely proves, *Repub. 6. pag. 485, &c.* where he affirmes, *That there could not be* οἰκειότερον σοφίᾳ τι ἀληθείας, *any thing more proper to Wisdome than Truth*; whence he addes, *that it was impossible that the same nature should be* φιλόσοφον τε καὶ φιλοψευδῆ, *a Philosopher and yet a lover of falshood.* That *truth* is an essential Attribute, yea indeed the principal end of al true Philosophie, see *Philosoph. General. P. 2. l. 3. c. 1. Sect. 3. §. 1.* Now that al the Pagan Philosophie was greatly defective, and thence vain in regard of this Proprietie, is evident in that it was not only for a great part fabulose and false, but wholly shadowy and conjectural only. (1) That a great part of the *Ethnic* Philosophie was fabulose and false, has been already sufficiently demonstrated from its *essential* parts both *Mater* and *Forme*, namely that al *Physic Speculations* about the origine of the Universe, its first *Mater*, *Forme*, and *Privation*, *&c.* were but fabulose, and for the most part false Traditions about the first Creation: that their *Ethics* were but false, or at best imperfect Ideas of Virtues: that their *Politics* were but *carnal*, and so false Reasons of State; and therefore stiled in the Scripture, *tromperie*, *deceit* and *lies*, as *Psal.* 119. 113, 118, 128, 163. That the whole of their *Theologie*, as to their Doctrine of Demons, *&c.* was most corrupt and Idolatric. We have al summed up, *Rom.* 1. 28. ἀδόκιμον νοῦν, *i.e.* a *drosse*, *spurious*, *reprobate mind or judgement.*

1. It was for the most part false.

2. Philosophie but a night-day.

(2) That the whole of Pagan Philosophie was but φιλοσοφία νυκτερινή, (according to the *Platonic* notion) a *cloudy dark nocturne Philosophie*, is most apparent; whence it also follows, that it had little of truth in it: for al true knowlege supposeth ideal existence or in-being of the Object in the Understanding; also that this existence, which the Object has in us, be agreable to the existence it has in it self, otherwise our conceptions of it cannot be said to be true. For what is knowlege but the *Imitamen*,

tamen, Idea, or *Image* of a thing impreſſed on the Mind? how then can any have a true knowlege of a thing, unleſſe the ſubjective idea in his mind exactly anſwer to the objective Idea of the thing in it ſelf? Yea, he that Philoſophiſeth on a thing truely, muſt have in his formal conceptions the *latitude*, and other dimenſions of the thing; alſo its *Cauſes, Proprieties, Qualities, Operations* and *natural effects*, al which ſuppoſe the inherence of the thing in the mind, (not Phyſically, but) in its *ideal forme* or image, as *Digby* has at large proved, in his diſcourſe of the Soul. Now how vaſtly ſhort theſe poor blind Philoſophers came of ſuch true ideas and notions of things is eaſie to gueſſe by their own Confeſſions. *Plato* ingenuouſly confeſſeth, *That al men did but as it were dream in their contemplations and notions of things:* And this dreaming Philoſophie he thus deſcribeth, *Repub.* 5. *p.* 476. τὸ ὀνειρώτ]ειν, τὸ ὅμοιόν τῳ, μὴ ὅμοιον, ἀλλ᾽ αὐτὸ ἡγεῖτ]αι εἶναι ᾧ ἔοικεν, *To dream, is when a man counts that which is like to another, not like, but the ſame with that other, to which it is like.* So agen, ſaies he, οἱ φιλήκοοι καὶ φιλοθεάμονες, &c. *Men curioſe to hear and ſee are much taken with beautiful, words and colors, and figures, and whatſoever procedeth hence:* αὐτῆ δὲ τὸ καλὸ ἀδύνα]ον αὐ]ῶν ἡ διάνοια τὴν φύσιν ἰδεῖν τε καὶ ἅπτ]εσθαι, *but it is impoſſible for the mind of ſuch to ſee and embrace the nature of beautie it ſelf,* (he means God.) Then he addes, *That ſuch as judge of good things, but yet cannot judge of good it ſelf, or the firſt Beautie, can be ſaid only,* ὄναρ ἢ ὕπαρ ζῶν, *to live in a ſleep or dream.* Such he cals, *pag.* 480. φιλοδόξους μᾶλλον ἢ φιλοσόφους, *Lovers of opinion rather than lovers of wiſdome*; which is a true character of al the Philoſophers. The like *Plato* addes, *Repub.* 7. *pag.* 534. ὅτε αὐτὸ τὸ ἀγαθὸν οἶδεν φήσεις εἰδέναι τ᾽ ὅτως ἔχον]α, ὅτε ἄλλο ἀγαθὸν οἶδεν, ἀλλ᾽ εἰκῆ εἰδώλε τινὸς ἐφάπτεται, δόξῃ ἂν ὀπ]ικῇ ἐφάπ]εσθαι. καὶ τ᾽ νῦν βίον ὀνειροπολοῦντα, καὶ ὑπνώτ]ον]α, πρὶν ἐνθάδ᾽ ἐξεγρεθῆναι, εἰς ἅδε πρότερον ἀφικόμενον τελέως ὀπ]αταδαρθάνειν, *Such an one knoweth not either good it ſelf, or any other good; but if he hath attained to ſome ſhadow of good, it is rather in opinion than certain knowlege: and thence the life which he now leads is as it were ſleepy and buried in the vain Images of Dreams, until he awake; and ſo deſcendes into Hel, there to take an eternal nap.* I grant *Plato* in this and the forementioned citations ſpeakes not univerſally of al Philoſophers, but only of ſome who reſted ſatisfied in the contemplation of ſome lower ſhadows, pictures, or reflexions of good,

good, but contemplated not the ſupreme original Good, Beautie it ſelf, or God: But yet upon the ſuppoſition of his Poſition, *viz. That al true Philoſophie leads men unto and terminates on God, the knowlege, love and imitation of him,* as τὸ πρῶτον καλὸν, καὶ ἀυτιγαθὸν, *the firſt Beautie and Good it ſelf*; this, I ſay, being granted, (as it is eternally true) hence our aſſertion wil neceſſarily follow, that the wiſeſt of theſe blind Philoſophers were indeed but *Dreamers*, void of al true practic knowlege of God. But wil you hear *Plato* ſpeaking Categorically and univerſally of the whole maſſe of Mankind plunged in *Cimmerian* darkneſſe? Conſult then what he laies down in his *Repub. 7. pag.* 514. 'Let us ſuppoſe (ſaies he according to his Allegoric mode) a 'Subterraneous habitation in the faſhion of a Den, whoſe en-'trance lies open at a great diſtance; in which there are men 'even from their infance bound neck and heels together, lying 'on the ground, and beholding nothing but what lies before 'them, without being able to turne their heads: Let there be 'likewiſe a fire kindled over head behind their backs afar off: 'Let there be alſo a way made betwixt the perſons bound and 'the fire, for men to paſſe up and down, and a wal made ſome 'diſtance from the way, and over-topping it: Then let men walk 'up and down, carrying ſtatues and veſſeles of al ſorts, ſome-'times talking, ſometimes ſilent: Hence let their ſome ſhadows 'of the ſhining fire fal upon the oppoſite part of the Den; nei-'ther let theſe men behold any thing ſave theſe ſhadows: with-'out dout they wil think theſe ſhadows to be the things them-'ſelves, and the truth of the very things: they wil think alſo 'the words of the men walking over head to be the words of 'theſe ſhadows. Such is the ſtate of theſe men lying bound in 'darkneſſe: The Den is this World in which we men lie pro-'ſtrate on the ground bound by chaines of native ignorance, ſo 'that we cannot turne our heads about, whence we cannot con-'template the true light τῆς ὄντ☉ς, of *Being*, [*i. e.* God] or τῶν 'ὄντων, of *other Beings*; but we can ſee only the ſhadows of 'things, which yet we gueſſe are the things themſelves; and 'thus we accommodate our words, which are σύμβολα, *the ſym-'bols of things*, &c. Thus *Plato* ingenuouſly acknowlegeth mans native ignorance, in words worthy of a Chriſtian. He ſayes *p.* 533. that Human nature is fallen into a gulf of darkneſſe and ignorance: τὸ τ' ψυχῆς ὄμμα κατωρυγμένον ὅτι ἐν βαρβαρικῷ ἀγνοίας βορβόρῳ, *The eye*

of

of the ſoul is immerſt in the barbaric mire of Ignorance. Agen he tels us, *Rep.* 7. *p.* 521. how the Soul may be delivered from theſe chains of native ignorance, and that his Philoſophie was intended for this uſe: ἶναι ὄπτιμον τῆς παιδαγωγίης ἐκ νυκτερινῆς τινὸς ἡμέρας εἰς ἀληθινὴν τὸ ὄντος ἴσιος ἐπάνοδον, *To be the knowlege of the reduction of the Soul from its night-day* (or ignorance) *to the true knowlege of Being.* (or God.) This knowlege of God he cals ἰδέαν τἀγαθοῦ, *the Idea of the chiefeſt Good:* alſo the *Contemplation* τοῦ ὄντος, μὴ κατ' δόξαν, ἀλλὰ κατὰ ὐσίαν, *of being, not according to opinion, but according to eſſence.* This he terms ἀληθινὴν φιλοσοφίαν, *true Philoſophie*; which he and al thoſe of his Tribe were void of. For albeit they pretended to ſome *Metaphyſic Contemplations* touching the *firſt Being*, yet that they were without any true Idea of God, and ſo without true Philoſophie, I think is evident by what has been ſaid. But the Scripture ſpeakes more fully of the falſhood and vanitie of *Pagan Philoſophie:* ſo in that famoſe Text, *Col.* 2. 8, *Philoſophie and vain deceit*; *i.e.* as *Grotius*, vain and deceitful Philoſophie. So 1 *Tim.* 6. 20, τὴ ψευδωνύμε γνώσεως, *of falſe knowlege*; which *Grotius* underſtands of the *Pythagoriſing Gnoſtics*, their Philoſophic infuſions. ψευδώνυμος from ψεῦδος *a lie*, ſignifies primarily *falſely ſo called, aſſuming a name not belonging to it*, or, *not anſwering its name.* Theſe *Pythagoriſing* wanton Gnoſtics affected the name of *Myſterious ſcience*, or knowlege; they would fain paſſe for knowing men, ſuch as had a deep inſight into the moſt abſtruſe Myſteries: But *Paul* aſſures us, That al their Myſtic ſcience was but falſly termed ſuch: their ſpinoſe and argute queſtions were but frivolous and vain, imbibed from the *Pythagorean* ſource, and no way deſerving the name of true ſcience. So *Clemens Alexandr.* applying this Scripture to the *Gnoſtics*, ſaies, καθάπερ τῶ φιλοσοφίαν ὁ τύφος καὶ ἡ οἴησις διαβέβληκεν, ὕτως καὶ τῶ γνῶσιν ἡ ψευδὴς γνῶσις ἡ ὁμωνύμως καλεμένη, *as pride and arrogant opinion ſpoiled Philoſophie, ſo falſe knowlege, knowlege*, &c. With which that of *Plato* ſuites wel, ὀλίγον γὰρ, οἶμαι, τοσῦτον κακὸν εἶναι ἀνθρώπῳ ὅσον δόξα ψευδὴς, *I think nothing has done ſo much hurt to man as falſe opinion.* To all which we may adde that of our Lord, *Luk.* 11. 35, *Take heed that the light which is in thee be not darkneſſe*; *i.e.* content not thy ſelf with νυκτερινὴ φιλοσοφία, *a dark, ſpurious, falſe night-Philoſophie*, &c. 1 Tim. 6. 20.

§. 3. A ſecond *Proprietie* of true Philoſophie, according to

2. Proprietie of vain Philoſophie, that it is only Traditional, Equivocal and Artificial, not Intuitive and native.

the Philoſophers themſelves, is that *it be a contemplation of things, ὲ κατὰ φαντάσματα ἀλλὰ κατὰ φύσιν*, or *κεῖ ὄσιαν, not only by phantaſmes or imaginations, but according to the nature or eſſence of the things themſelves:* i.e. al true Philoſophie gives a natural or native Idea of things; it is *ſubſtantial, ſolid, real, intuitive knowlege.* But now it's apparent, that Pagan Philoſophie was but *artificial imitamens, traditional emty notions*, and *aerial ſpeculations* about the pictures of things; they never ſaw nor yet underſtood the things themſelves, more than by ſome broken corrupt Tradition. And ſurely this gives us a great demonſtration of its vanitie. We have ſufficiently proved, that al Pagan Philoſophie was no other than traditional imperfect corrupt Imitamens of *Jewiſh* Revelations and wiſdome. Thoſe blind Philoſophers had no ſubſtantial, real, native, intuitive Contemplation of thoſe things about which they Philoſophiſed; they could obtain no more than ſome artificial pictures, or rather ſhadows only of the firſt principes of Nature, of God, and of other Divine Myſteries, which were conveighed to them by ſome broken oriental *Jewiſh* Traditions; theſe did much pleaſe their phantaſies, (as pictures do Children) but gave them no ſolid, real, intuitive notices or Ideas of thoſe Divine things they related to. Now we know Pictures or artificial Images give but *equivocal*, not *univocal* or *natural* repreſentations. Al know what a vaſt difference there is betwixt a *real ſubſtantial intuitive* view of the Sun in the Firmament, and the mere *artificial equivocal* Contemplation of its picture on a Signe-poſt: or betwixt the view of a Country with our own eyes, and the viewing of it in a Map, or by Tradition: ſuch is the difference betwixt the *Mimic, Traditional, Artificial* Philoſophie of the Pagans, and the *real, ſubſtantial, native, univocal* Wiſdome vouchſafed the *Jewiſh* Church. That al Pagan Philoſophie was but an *equivocal image*, an *artificial picture*, or rather but an imperfect dark traditional ſhadow of Divine Wiſdome and Philoſophie, may be eaſily gathered by their own conceſſions: ſo *Plato, Repub.* 10. *φαντάσματα γὰρ ἀλλ' οὐκ ὄντα ποιεῖν μιμηταί, Mimes or imitators make only phantaſmes or pictures, not things.* This he more fully explicates elſewhere, telling us, *That imitation is the third degree from truth; for it conſiders not the things themſelves, but their εἴδωλα, Idols or pictures, φανταζομένη τὰ ὄντα, making phantaſmes of thing.* Agen, *Repub.* 10. he addes, *ὅτε ἆρα εἴσεται ὅτε ὀρθὰ δοξάσει ὁ μιμητὴς περὶ ὧν ἂν μιμῆται*

Pagan Philoſophie but an equivocal picture, not an univocal image or idea of truth.

πρὸς

περὶ καλῶν ἢ πονηρῶν, *The Mime wil neither know nor think aright of thoſe things he imitates as to good or evil.* This he does more fully explain in what follows, ὁ μιμητικὸν μηδὲν εἰδέναι ἄξιον λόγου περὶ ὧν μιμεῖται, ἀλλ' εἶναι παιδιὰν τινα καὶ ὁ σπουδὴν τῶν μίμησιν, *The Imitator knows nothing worthy of reaſon about thoſe things he imitates; but imitation is but a kind of jeaſt or play, not a ſerious ſtudie.* This he proves in that al imitation is employed only in drawing ſhadows of things, it reacheth not the things themſelves. This indeed is an exact character of Pagan Philoſophie, which was but an *artificial imitation* of, or *ſhadow* reflected from *Jewiſh* Wiſdome and Myſteries. Theſe Gentile Philoſophers, the moſt ſharp-ſighted of them, ſaw thoſe Divine Myſteries they ſo boldly Philoſophiſed on in a Mimic broken glaſſe, or abſtract Idea only, conveighed to them by ſome imperfect corrupt Tradition; they had not any *real intuitive viſion* or contemplation of the things themſelves in their own native Idea, Proprieties and Effects. Thus much is acknowleged by *Plato*, *Repub.* 5. *pag.* 476. where ſpeaking of ſuch as were very curioſe to hear ſweet words, and contemplate beautiful colors and figures, he ſaies, αὐτὸ δὲ τὸ καλὸν ἀδύνατον ἀυτῶν ἡ διάνοια τοῦ φύσιν ἰδεῖν τε καὶ ἀσπάσασθαι, *It is impoſſible for the reaſon of ſuch intuitively to behold and embrace the nature of beautie it ſelf.* This which he applies to particulars is univerſally applicable to the whole tribe of Pagan Philoſophers, who received ſweet ſounds, and ſaw ſome beautiful colors, figures, and pictures of Divine things in the broken glaſſe or abſtract of *Jewiſh* Tradition, but never had an intuitive contemplation of thoſe Divine Myſteries ſhining in their own real, native, glorioſe Ideas on the glaſſe of *Sacred Revelation* in the *Jewiſh* Church. Thus much indeed ſeems acknowleged by *Plato* himſelf in the aforeſaid place, *Repub.* 5. *pag.* 476. οἱ δὲ δὴ ἐπ' αὐτὸ τὸ καλὸν δυνατοὶ ἰέναι τε καὶ ὁρᾶν καθ' αὐτὸ, ὀλίγοι ἂν εἶεν; *Are there not very few if any who are able to know and contemplate beautie it ſelf,* [*i.e.* God] *according to himſelf? i.e.* intuitively. Whence he addes, ἐκεῖν ὀπτέον μῶν ὅτι τῷ ὄντι πέφυκε γνῶναι ὡς ὄντι τὸ ὄν; *Is not this therefore true knowlege, to contemplate the firſt Being in his native perfections,* ὡς ὄντι τὸ ὄν, *as being*, under this reduplication? Agen, *Repub.* 5. *pag.* 480. *Plato* concludes thus, τὸν ἄρα αὐτὸ ἕκαστον τὸ ὂν ἀσπαζομένους, φιλοσόφους ἀλλ' οὐ φιλοδόξους καλητέον, *Such therefore as have embraced this ſingular ſelf-Being, are to be called Philoſophers, not Opiniators, or lovers of*

opinion. i.e. None deserve the name of Philosophers, but such as have had a *real intuition* and contemplation of God; al others are but *lovers of phantasmes, pictures*, or *opinions*. And *Plato* in his *Philebus*, *pag.* 40, gives us a more particular κατ'ἐικονων, or discrimination of such Philosophers as had this intuitive, real knowlege, τοῖς μὲν ἀγαθοῖς ὡς τοπολὺ τὰ γεγραμμένα [φαντάσματα] παρεπιθεῖναι ἀληθῆ, διὰ τὸ θεοφιλεῖς εἶναι, τῆς δὲ κακοῖς ὡς πολὺ τἐναντίον, *Virtuose persons have for the most part true ideas or images engraven on their minds, because they are Theophilists, or beloved of God, but wicked men have for the most part the contrary.* These (as he elsewhere addes) contemplate only beautiful colors and pictures, not beautie it self. And if so, we may certainly conclude, that there was not one of those Heathen Philosophers that was truely such as they pretended to be; for they were al wicked men, and therefore could not have a *real, native, intuitive contemplation* of God, who is Beautie it self, which they make to be essential to al true genuine Philosophie. Thus much also our Apostle, in his discourse of that vain *Pythagorean* Philosophie, which was suckt in by the *Gnostics*, Col. 2. 18, 23. *v.* 18. he speakes of *their intruding into things they had not seen.* ἐμβατεύων signifies, *proudly invading* or *intruding into things* beyond their reach; as before, *c.* 1. ◊. 3. *i.e.* They pretended to an intuitive knowlege of Angels, *&c.* but *Paul* gives a true character of al their Philosophie, *v.* 23. *which things have indeed a shew of wisdome*; σοφίας, *i.e.* of some excellent Philosophic Contemplations, or sublime notions, which seem rather to be dropt from Heaven than invented by men: but al this, saies our Apostle, *is but a shew*: λόγον, *i.e.* saith *Erasmus*, a *species* or *forme*, as 'tis opposed to a thing or substance; they had only a *picture* and *artificial forme* of *wisdome*, or rather a *false opinion*, or *apparent shadow*, not a *real substantial* intuitive contemplation of things. This our Apostle affirmes universally of the *Jewish* wisdome or Philosophie in its degenerate state, *Rom.* 2. 20. μόρφωσιν τῆς γνώσεως, *a forme of knowlege.* μόρφωσις signifies the *forme of a thing that is beheld*; and being translated to the mind it signifies the impressing or forming of an idea of the thing thereon; but here it seems to import only an *abstract forme*, or *artificial scheme*, and picture of truth; so *Oecumenius*, δηλῶν ὅτι ἐκ αὐτὴν ἔχουσι τὴν ἀληθῆ γνῶσιν καὶ εὐσέβειαν, ἀλλ' ὑπόπλασον εἰκόνα τινὰ, φάντασμα μὲν ἔχουσιν ἀληθείας ἐκ οὖσαν δὲ, *manifesting that they had not the true knowlege and godlinesse, but an artificial,*

Col. 2. 18. 23. λόγον δ' σοφίας.

Rom. 2. 20. μόρφωσιν τῆς γνώσεως.

tificial image; *for they had the scheme of truth, not the substance.* Thence *Hesychius* expounds μόρφωσιν by σχηματισμὸν, *an artificial scheme*; and *Phavorinus*, by σχῆμα ὑπόπλασιν ἐκ ὄν, *a feigned scheme, not real.* Now if these knowing *Jews* had only an *artificial scheme, forme*, or *picture* of true knowlege; how much short were the blind Pagans of any *real, solid, substantial* knowlege of things Divine? Is not this proper only to the true Church and people of God? Thence it's said, *Prov.* 2. 7, *He layeth up sound wisdome for the righteous.* תושיה signifies primarily, *that which really is, essence, substance*; thence it notes *real, solid*, and *substantial wisdome*, such as carries with it an essential true Idea of the thing known; which as to things Divine is proper only to the real Christian. The same we find, *Prov.* 3. 21, *Keep sound wisdome.* Prov. 2, 7.

§. 4. Hence it follows, that al *Pagan Philosophie* is only *universal* and *general*, not *particular* and *experimental*; which gives us a farther demonstration of its imperfection and vanitie, specially as to *Morals* and *Metaphysics*. For *Aristotle* rightly informes us, *that universal knowlege in maters of practice is vain, but particular more true.* So *Aristot. Eth. lib.* 2. *cap.* 7. ἐν μὲν τοῖς περὶ πράξεις λόγοις οἱ μὲν καθόλε κενώτεροι εἰσιν· οἱ δὲ ἐπὶ μέρος ἀληθινώτεροι· περὶ μὲν τὰ καθ' ἕκαστα αἱ πράξεις, *In Practic discourses universals are more vain, but particulars more true; for Actions are about singulars.* This the *Civilian* has wel obserued: 'Then only (as *Aristotle* saies) we know any thing, when its parts are known and 'considered by us. *i. e.* When its *Causes, Effects, Adjuncts, Qualities* and *Parts* are apprehended by us. And it is a received opinion in the Scholes, 'That to know a thing in universal, 'as to the thing known, is more imperfect than to know it in 'particular; though an universal knowlege, as to the medium 'of knowing, be more perfect than a particular. Now this was the case of al those Pagan Philosophers, they had only some *General Ideas*, or *loose broken notices* of those things they discoursed of; they had not any *particular apprehension* of the *Parts, Qualities, Causes, Influences*, and *Effects* of things, specially such as depended on Divine Revelation: They had only some *general rumors*, or *traditional notions* of God, his *Divine Perfections, Operations* and *Effects* of Providence; they had only some *traditional fragments* of the *first Origine* of the Universe, the state of Innocence, the Fal of Man, *&c.* but al their Philosophi- 3. *Pagan Philosophie vain; becaus only general, not particular and experimental.*

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sings on, or notions of these things were only general, and so very imperfect and vain. Yet the main of their vanitie in this regard lay not so much in *Naturals* as in *Morals* and *Supernaturals:* For it cannot be denied, but that many of the Pagan Philosophers had very particular, experimental, and curiose Contemplations about Natural things; they were very exact in anatomising the bowels of Nature, and gathering up a Systeme of Natural Experiments, which is the choisest part of Natural Philosophie, as it appears by *Aristotle*'s excellent *Historie of Animals*, and *Theophrastus* his Discourse of *Plants*; wherein they have excelled most of this later age. But yet as to *Ethics* and *Metaphysics* their Philosophie was only *traditional, general,* and *notional,* not *particular* and *experimental*; and *therefore* very vain and useless. This also may be demonstrated out of *Plato*'s own Concessions; for in his *Theætetus* he laies down this as his opinion, δοκεῖ ἔν μοι ὁ ὁπτιόμενός τι αἰσθάνεσθαι τοῦτο ὃ ἐπίσταται. καὶ ὥσγε νῦν φαίνεται ὐκ ἄλλό τι ἔστιν ὁπτικὴ ἢ αἴσθησις, *It seems to me, that he who knows any thing has a sensate cognition of what he knows; for, as it now appears, science is nothing else than sensation,* or a *particular experimental feeling knowlege.* So *Timæus, pag.* 103. φρόνησις ὃτι ἐναισθησία ψυχῆς, *wisdome is a good sense of soul.* So *Plato* in his *Gorgias*, ἐμπειρία ποιεῖ ἡ αἰῶνα ἡμῶν πορεύεσθαι κατὰ τέχνας· ἀπειρία δὲ κατὰ τυχάς, *Experience makes our life to passe away according to rules of art, but Inexperience casually.* Agen he addes, *That an experimental Philosopher only can judge prudently of things*; *for,* ἀπείροις ἀληθείας οὐδὲ πολλῶν τε ἄλλων μὴ ὑγιεῖς δόξας ἔχουσι πρός τε ἡδονὰς καὶ λύπας, *persons unexperienced of the truth and other maters, have no sound opinions of pleasure and sorrow.* Now that none of these blind Philosophers had this ἐναισθησία, *good sensation,* or experimental particular knowlege of good and evil, pleasure or sorrow, is most evident; because they had not ἐυεξία, *a good habitude of soul,* which they themselves make essentially requisite to this spiritual good sensation or experimental Philosophie. So *Aristotle, Eth. lib.* 3. *cap.* 6. πρὸς μὲν ἓν σπουδαῖον τὸ [ἀγαθὸν] καθ' ἀλήθειαν εἶναι. πρὸς δὲ φαῦλον τὸ τυχόν. ὥσπερ καὶ ὁπῶν τῶν σωμάτων τοῖς μὲν εὖ διακειμένοις ὑγιεινὰ ὃτι τὰ καθ' ἀλήθειαν ποιοῦντα ὄντα· τοῖς δ' ὑπούσοις ἕτερα. ὁμοίως δὲ καὶ πικρὰ καὶ γλυκέα, *A virtuose man judgeth truely of what is good, but a wicked man casually: as it is in bodies, such as are wel-disposed can judge truely of things that are wholesome, or conducing to health; but those who are sick, otherwise; for to these*

bitter

bitter and sweet have the same relish. This indeed was the very case of al these Pagan Philosophers, they had κακεξία, an *il habitude* of soul; and so were void of this εὐαισθησία, *right sensation*, or *experimental knowlege*; they had not those αἰσθητεια γεγυμνασμένα, *Heb.* 5. 14. which rendred al their *Morals* and *Metaphysics* vain.

§. 5. Whence it follows, That al Pagan Philosophie is but *cloudy, obscure*, and *confused*, not *evident*, *clear*, and *distinct*: for it is a commun and true maxime, that in *Universals and Generals there lies much Ambiguitie, Obscuritie, and Confusion*; al clear, evident, distinct judgement procedes from the consideration of particulars. And that the evident, clear, distinct contemplation of things is essential to al genuine Philosophie may be easily gathered from the Philosophers themselves, their own acknowlegements. *Plato, Epinom. pag.* 976. makes mention of an admirable facultie of discerning, which belongs to a Philosopher; ἣν φύσιν ἂν οἱ πολλοὶ μᾶλλον ἢ σοφίαν ὀνομάσειαν, &c. *Which many cal nature rather than wisdome; and it is conversant in this, that a man does with facilitie and dexteritie learne a thing, and having learned it, commit it to a faithful and firme memorie, and recals it with celeritie as occasion serves.* This some cal σοφίαν, *wisdome*; others φύσιν, *nature*; others Ἀγχίνοιαν φύσεως, *Sagacitie of nature.* This *natural Sagacitie* is thus described, *Platon. definit.* Ἀγχίνοια εὐφυία ψυχῆς καθ' ἣν ὁ ἔχων στοχαστικός ὄξυν ἐκάστῳ τῶν δεόντων, *Sagacitie is a good disposition of soul, whereby he that has it is enabled to discerne what becomes every one*; or more briefly in what follows, ὀξύτης νοῦ, *an acumen of judgement.* This, saies *Plato Repub.* 2. *pag.* 376. *Dogs are in some sense endowed with, which have a natural sagacitie to discerne their friend from their foe, only by the countenance.* This *Repub.* 7 *pag.* 537. he makes a character of his Logician, that he be συνοπτικὸς, *one that can accurately look into and distinguish things.* And in his *Repub.* 9. he makes a Philosopher to be ὄργανον διακριτικὸν, *a diacritic or very critic instrument*; for look as the eye is ἕξις διακριτικὴ τῶν σωμάτων, *an accurate critic of bodies, such should the Philosophers mind be of good and evil.* He tels us also in the same *Repub.* 9. whence this critic judgement springs, κρίνεσθαι ἐμπειρίᾳ τε καὶ φρονήσει καὶ λόγῳ, *a critic judgement is made by Experience and Prudence, and Reason or Discourse.* And *Seneca* Epist. 71. tels us, 'That *Socrates*, who reduced al Philo-'sophie to Morals, affirmed, that this was the highest wisdome,

4. *Pagan Philosophie cloudy and confused, not evident and distinct.*

to

'to diſtinguiſh betwixt good and evil. By al which it is evident how little of true wiſdome theſe Pagan Philoſophers had: For how could they diſtinguiſh aright betwixt Good and Evil without ſpiritual ſenſes exerciſed, as *Heb.* 5. 15? This *Intellectual Sagacitie* is called καλοκαγαθία, *dexteritie*; which according to the *Platonic* definition, is ἕξις προαιρετικὴ τῶν βελτίστων, *an habit of chooſing what is beſt*; which al wil grant theſe Pagan Philoſophers were void of. And indeed *Plato* ingenuouſly confeſſeth, *That this facultie of diſtinguiſhing or diſcerning what was beſt, was not commun, but peculiar to the judgement of Jupiter.* And *Ariſtotle* ſeems ſenſible of this, that there was much difficultie in diſtinguiſhing betwixt truth and falſhood; becauſe there was ſo much falſhood like to truth. So *Rhet. l.* 1. *c.* 1. τό τε γὰρ ἀληθεῖ, καὶ τὸ ὅμοιον τῷ ἀληθεῖ τῆς αὐτῆς ἕξεώς ἐστι δυνάμεως ἰδεῖν, *for it belongs to the ſame facultie to judge of truth, and that which is like unto truth.* Which facultie he and the reſt of his Tribe were greatly void of; for how often does a falſhood, if like to truth, paſſe with them for truth? ſo confuſed and indiſtinct were they in al their Philoſophemes. This is excellently ſet forth by *Ariſtotle*, *Ethic. l.* 3. *c.* 6. ὁ σπουδαῖος γὰρ ἕκαστα κρίνει ὀρθῶς, *for a righteous man judgeth rightly of althings, &c.* Then he addes, *that this righteous or virtuoſe man doth accurately difference things,* ὥσπερ κανὼν καὶ μέτρον αὐτῶν ὤν, *being as it were the canon, rule, and meaſure of althings: i.e.* (ſaith *Lambinus*) not that truth dependes upon the judgement of a *virtuoſe man, but that his judgement is conformed to truth.* But then *Ariſtotle* concludes, τοῖς πολλοῖς ὑπὸ τῆς ἀπάτης διὰ τὴν ἡδονὴν ἔοικε γένεσθαι, *the moſt of men ſeem to be under deceit by reaſon of pleaſure,* &c. This indeed was the caſe of al thoſe poor Philoſophers; their fooliſh hearts were darkened and deceived by luſt, which rendred their Philoſophie, ſpecially in Morals and Supernaturals, extreme confuſed and cloudy. It is *Faith* only, according to *Heb.* 11. 1. *that is* ἔλεγχος τῶν μὴ βλεπομένων, *an evidence of things not ſeen,* i.e. Supernatural. ἔλεγχος is either (1) a *natural evidence*; as the light is the evidence of it ſelf and althings elſe. (2) A *Philoſophic evidence*, as firſt principes are in themſelves moſt evident, and give evidence to al other lower principes; or as a demonſtrative argument is evident, and gives evidence to the concluſion. (3) *Legal evidence*; which is either of *Right* or *Fact.* (4) *Supernatural evidence*; ſuch is Faith of things naturally and rationally inviſible.

Heb. 11. 1. ἔλεγχος.

§. 6. Ano-

§. 6. Another *Adjunct*, which the Philosophers made essential to their Philosophie, is *Stabilitie* and *Certaintie of Assent. For*, saies *Plato*, Repub. 5. *such as content themselves with fluid weak Opinions, are not* φιλόσοφοι, *Philosophers, but* φιλόδοξοι, *lovers of Opinions.* So agen in his *Phædrus*, pag. 262. ὁ τὼ ἀληθείαι μὴ εἰδὼς δόξας ᾖ πεπεγακὼς, γελοίαν τινὰ, ὡς ἔοικε, ᾖ ἄτεχνον [τεχνὼ] παρέξεται, *He that knows not the truth, but hunts after Opinions, wil exhibit only a ridiculose and inartificial Art.* But *Repub.* 6. *pag.* 506. more fully thus, τί δέ; ἠκηδησαι τὰς ἀνὺ ὀπτήμης δόξας, ὡς πᾶσαι αἰσχραί, ὧν αἱ βέλτιστα τυφλαί; ἢ δοκοῦσί τι σοὶ τυφλῶν διαφέρειν ὁδὸν ὀρθῶς πρᾳδομένων, οἱ ἄνευ νῶ ἀληθές τι δοξάζοντες; οὐδέν. Βόλει γᾶν αἰσχρὰ θεάσασθαι, τυφλάτε ᾖ σκολιὰ, ὄξὸν παρ' ἄλλων ἀκόειν φαινάτε ᾖ καλά, *What then? doest thou not know that Opinions without science are base, the best of which are but blind? or do they seem to thee to differ any thing from blind men, who, though going on in a right way, have only some opinions about truth without understanding? surely nothing.* Whence he concludes, *That it is not lawful to contemplate base and blind Opinions, when things more certain are before us.* And in his *Meno* he gives us the privilege of a *certain knowlege* above opinion; ὁ μὺ τὼ ὀπτήμην ἔχων ἀεὶ ἂν ἐπιτυγχάνοι· ὁ ᾖ τὼ ὀρθὼ δόξαν τοτὲ μὺ ἂν ἐπιτυγχάνοι τοτὲ δ' ὁ, *He that has science or certain knowlege alwaies reacheth what he aimes at; but he that has only a right opinion sometimes attaines his end, sometimes not.* Now that these Pagan Philosophers had not this *Scientific* or *certain knowlege of things*, (excepting some of their Mathematic Demonstrations) but only some weak fluid dark opinions, is very evident. For according to their own principes, science or certain knowlege is the result of ἀπόδειξις, *Demonstration*, which supposeth a clear, stedfast knowlege of the Causes, and their causal connexion with the Effect; which the Pagan Philosophie was, in its chiefest parts, wholly destitute of. For what jejune and slender notices had these purblind Sophists touching God, the first Cause of althings, his great Productive Acts of *Creation* and *Providence*? The certain knowlege hereof dependes wholly on Divine Revelation, the proper object of Faith, according to *Heb.* 11. 3, *Through faith we understand that the world was framed by the word of God.* By which it's evident, that there can be no certain unmoveable assent or knowlege touching the first origine of things, (which comprehends a great part of Pagan Philosophie) but what procedes from Faith assenting unto Divine Revelation. Whence

5. *Pagan Philosophie incertain and Opiniative only.*

1 Cor. 2. 4. ἀπόδειξις. the Spirits act in working this assent is called ἀπόδειξις, 1 *Cor.* 2. 4. *Demonstration*, *i.e.* The assent wrought by the Spirit of God is as certain, as assent wrought by *Mathematic ocular Demonstration*. ἀπόδειξις is a *Mathematic notion*, noting a most potent and efficacious conviction of the mind, which leaves no place for douting; and so it's opposed to ὑπόδειξις, which signifies a *dark Adumbration*, or *rude draught*, like the first lines in a demonstration; whereas ἀπόδειξις signifies a complete *scientific certain* assent. The Pagan Philosophers had some kind of ὑπόδειξις, or σκιαγραφία, *dark adumbration*, or *shadowy description* of the first principes of nature, *&c.* which they received by some broken Traditions from the *Jews*; but they had not this ἀπόδειξις, *Demonstration*, or certain assent touching the Worlds *origine*: this is peculiar to Divine Faith, bottomed on Sacred Revelation, as *Heb.* 11. 3. Yea,

Col. 2. 2. Divine Faith has according to its Sacred character, *Col.* 2. 2. an *objective* πληροφορία, *i.e.* a *ful, stable, certain persuasion* of the veracitie or truth of its Object; the Metaphor being taken from

Luk. 1. 1. a Ship carried with ful sails. The like *Luk.* 1. 1. τῶν πεπληροφορημένων, *of those things which are fully and certainly assented unto by us*. Every Believer has a *direct, adhesive plerophorie*, or *certain assent* touching the certaintie of the things contained in the Word of God; albeit he has not a *reflexe plerophorie*, or *certain assurance* of his own proprietie and intereſt therein. Thence

Gal. 3. 1. προεγράφη. *Gal.* 3. 1, *Before whose eyes Christ has been evidently set forth*: προεγράφη, *painted forth*, or *drawn to the life*; they had as certain and stedfast a vision of Christ by faith, as they had who stood by the Crosse and saw him crucified. This προεγράφη is opposed to *Plato's* ὑπογραφή, *dark adumbration*, or *opinionative knowlege*. The Divine Faith of *Jews* and Christians gives them a ful, stedfast, certain, spiritual vision of things invisible as to sense or reason, *Heb.* 11. 27. τὸν γὰρ ἀόρατον ὡς ὁρῶν. But now the wisest of the Pagan Philosophers had only the ὑπογραφή, *dark shadowy notices* of these Divine Revelations from *Jewish* Traditions. The Schole-men tel us, that the certaintie of Divine Faith, as bottomed on Divine Autoritie, is more infallible than that of human Science bottomed on Demonstration. But this the most quick-sighted of these Pagan Philosophers were void of, and therefore could not attain to that certain knowlege of the principes of Philosophie which they pretended unto. We have for this a great acknowlegement by *Plutarch*, one of the wisest moderne Philosophers,

who

who in the life of *Coriolanus* speaketh thus: 'Many times we 'think we hear what we do not hear, and we imagine we see 'what we see not; yet notwithstanding such as are piously bent, 'and zelosely given to think on heavenly things, so as they can 'be no waies drawn from believing that which is spoken of 'them, they have this reason to ground the foundation of their 'belief on; that is, the Omnipotence of God, which is wonder-'ful, and hath no manner of resemblance or likeness of proportion 'unto ours, but is altogether contrary, as touching our nature, 'our moving, our art, and our force; and therefore if he do 'any thing impossible unto us, or doth bring forth and devise 'things above man's commun reach and understanding, we must 'not therefore think it impossible at al. For if in other things 'he is contrary to us, much more in his workes and operations 'he far surpasseth al the rest. ἀλλὰ τῶν μὲν θεῶν τὰ πολλὰ (κατὰ Ἡράκλειτον) ἀπιστία διαφυγγάνει μὴ γινώσκεσθαι, *Many of the Divine maters are* (according to *Heraclitus*) *by reason of our unbelief hidden from our knowlege.* Thus *Plutarch* ingenuously acknowlegeth their ignorance of Divine affairs, as also the root of al, which he makes to be *unbelief.* This incertaintie of Pagan Philosophie gives us a farther Demonstration of its vanitie.

§. 7. Philosophers give this as a proprietie of true Philosophie, that it be διανοητικὴ, διαλογιστικὴ, & διαλεκτικὴ, *Dianoetic, Dialogistic*, and *Dialectic* or *Discursive. i. e.* originally springing from, and ultimately determining in some necessary first Principes. Thence Philosophie is described in the *Platonic* definitions, λόγῳ ἀληθὴς ὅτι διανοίᾳ ἀμεταπτώτῳ, *a true and unerring Ratiocination in the Dianoetic judgement.* Thence *Plato* under the terme of *Dialectic* or *Logic* seems to comprehend the whole of his Philosophie. So in his *Repub.* 7. *pag.* 533. ἡ διαλεκτικὴ μέθοδος μόνη ταύτῃ πορεύεται, τὰς ὑποθέσεις ἀναιροῦσα ἐπ' αὐτὴν τὴν ἀρχὴν, ἵνα βεβαιώσηται——συμπεριαγωγοῖς χρωμένη τέχναις, *Dialectic method procedes this way only, namely that removing the Hypotheses it may arrive to the first principe, and lay a firme foundation for assent——using other arts as auxiliarie aides.* Agen in the same *Repub.* 7. he defines his Logician thus: ᾧ διαλεκτικὸν καλεῖς ἢ λόγου ἑκάστου λαμβάνοντα τῆς οὐσίας——ὁ μὲν γὰρ συνοπτικὸς, διαλεκτικός, *Thou calleſt a Dialectic one who considers the reason of every Being; for he that accurately discerneth things is a Dialectic.* Yea indeed he makes nothing true *Logic* or *discourse* but what determines in the knowlege of

6. Pagan Philosophie not truely discursive, but sophistic or paralogistic.

God, the firſt Principe, who is συſκιαγραφίαις λόγων, as the *Platoniſts* ſpeak, *the ſum and comprehenſion of al reaſon or diſcourſe.* By which it is apparent, that al Pagan Philoſophie was not truely *Logiſtic* or *diſcurſive*, but rather *paralogiſtic* and *ſophiſtic.* For indeed moſt of their Diſputes were but λόγοι ἐριστικοὶ, *contentioſe Ratiocinations*, vain both in their Principes and Concluſions.

Rom. 1.21. This *Paul* takes notice of in *Rom.* 1.21. *Vain in their imaginations.* ἐν τοῖς διαλογισμοῖς, *In their diſputes*, or *Dialogiſtic Ratiocinations:* for their ancient way of diſputing was by *Dialogues*, or Interrogations and Anſwers, agreable to the Judaic Argumentation, as we have ſhewen, *Court Gent. P.* 2. *B.* 3. *C.* 8. §. 2. Al their Diſputes both Mental and Verbal were vain. So 1 *Cor.* 1. 20. *Where is the diſputer of this world? i.e.* Al their Philoſophic Diſputations could not bring them to the knowlege of God the

1 Tim 6.4,5. firſt Principe. So 1 *Tim.* 6.4. *Doting about queſtions*; περὶ ζητήσεις. Which, as he addes, were but λογομαχίαι, *ſtrifes about words no way conducing to edification.* Or, as he addes *v.* 5. παραδιατριβαὶ, *very buſie, but perverſe diſcourſes about trifles.* So that indeed al their Philoſophic διαλογισμοὶ, *diſputes*, were but παραλογισμοὶ, *perverſe* or falſe reaſonings no way conducing to clear up truth or any firſt principes, as has been obſerved *Chap.* 1. §. 6.

Pagan Philoſophie not truely Noetic, or Intelligent.

§. 8. Another Attribute, or if you wil, formal part of Pagan Philoſophie is, that it be νοητικὴ, *Noetic* or *Intelligent*; *i.e.* comprehenſive of the firſt and higheſt Principes. This part of Philoſophie they uſually ſtile νόησις, *Intelligence*; which they make to be a comprehenſion of the firſt Principes of Science; and ſo diſtinguiſh it from *Dianoetic Philoſophie*, which is the aſſent to Concluſions by diſcourſe from firſt principes; as alſo from σοφία, *Sapience*, which they take to be the knowlege of the moſt excellent Being, God, *&c.* But *Plato* ſeems to make νόησις, *Intelligence*, and σοφία *Wiſdome*, to be the ſame, and ſo at preſent we ſhal conſider them. This *Intelligence* or *Sapience Plato* makes to be the ſupreme and moſt perfect of al Sciences. So *Repub.* 6. *pag.* 511. νόησιν δὴ τῷ ἀνωτάτω, *Intelligence in the higheſt place*; which afterward he cals τελευταίαν, the *moſt perfect of al*; and τέλος τῶν μαθημάτων, *the end of al Diſciplines:* unto which al other Arts ought to be ſubſervient. So in his *Phileb. pag.* 58. he termes it, ὅλης ἀρχιτεκτονικὴ, *the principal Science*; becauſe it preſcribeth *meaſure*, *weight*, and *rules* to al other Sciences. And the original ground why this *Intelligence* or *Sapience* is ſo excellent

a Sci-

a Science *Plato* laies down, *Repub.7.pag.*513. 'Where he makes 'νόησις *Intelligence* to be the higheſt of Sciences; becauſe it is em-'ployed in the contemplation of τὸ ὄν, *the firſt Being*, or τὸ πρῶ-'τον καλὸν, *the firſt Beautie*, and ἄνευ πασῶν αἰσθήσεων τὰς ὑποθέσεις ἀνα-'ῤῥασα, namely from firme and eternal principles, διὰ τοῦ λόγου ἐπ' 'αὐτὸ ὃ ὄντι ἕκαστον πορευομένη, *proceeding by diſcourſe to that which is* 'ſingular; *having caſt off the miniſterie* τῶν εἰδώλων, *of Idols: it* 'quits not this contemplation until αὐτὸ ὃ ὄντι ἀγαθὸν αὐτῇ νοήσει λάβῃ, 'it comprehendes by its Intelligence that which is good it ſelf. This he explains more fully in his *Theætetus*, pag. 140. where he ſaies, *this Intelligence is* ἐπάνοδος ψυχῆς ἐκ νυκτερινῆς ἡμέρας εἰς ἀληθινὸν τὸ ὄντος ἄυγον, *the returne of the ſoul from its night-day to the true light of Being*; i. e. *of God.* Whence he addes, *pag.* 176. τότε γνῶσις σοφία καὶ ἀρετὴ ἀληθινὴ, ἡ δ' ἄγνοια ἁμαθία καὶ κακία ἐναργὴς, *The knowlege of this firſt Being is true ſapience and virtue, but the ignorance of him the worſt rudeneſſe and evil.* So *Alcibiad.* 2. *pag.* 146. he ſaies, τῶν ἄλλων ἐπιστημῶν κτῆμα ἄνευ τῆς τοῦ βελτίστου ἐπιστήμης ὀλιγάκις ὠφελεῖν, *that the knowlege of other ſciences, without the knowlege of that which is beſt, is little advantageous.* This gives us a farther demonſtration of the vanitie of al Pagan Philoſophie; which notwithſtanding al its pretenſions, was altogether void of this *Divine Intelligence* or *Sapience.* Thus much indeed *Plato* acknowlegeth in his *Phileb.* ſaying, *that the knowlege of the one infinite Being was*, Θεῶν εἰς ἀνθρώπους δόσις, *a gift of God to men:* which in his *Theages*, he ſaies, God gives to none but ſuch as are his friends. And *Plato, Repub.* 6. *p.* 483. gives us a large Analogie, or proportion, 'twixt the light of the Sun and this knowlege of God; ſhewing, *that as the eye cannot contemplate the Sun but by its own light, ſo neither can the mind contemplate* τὸ ὄν, or ὄντως ὄν, *Being it ſelf*; *i.e.* God, unleſſe there be ἰδέα ταγαθοῦ, *ſome Idea or beam of this chiefeſt Good*; *which*, ſaies he, *is the cauſe of al truth in every intelligent faculty, without which there can be no ſcience.* Now that the wiſeſt of theſe Pagan Philoſophers were altogether void of this infuſed Divine Intelligence or light, I ſuppoſe no Chriſtian wil denie.

§. 9. Another formal Attribute or part they give Philoſophie is, that it be φρονητικὴ, *Prudential.* Of this φρόνησις, *Prudence*, they make ſeveral parts. (1) *Self-reflexian*, or the knowlege of our ſelves, ſpecially our Souls. So *Plato*, in his *Alcibiad.* 1. *pag.* 133. καὶ ψυχῇ ἐι μέλλει γνώσεσθαι αὐτὸν, εἰς ψυχὴν αὖτῃ βλεπτέον; τὸ

8. *Pagan Philoſophie defective as to Prudence*, viz.
1. *Part of Prudence ſelf-reflexion.*

——τὸ δ' γινώσκειν ἑαυτὸν, ὁμολογῶμεν σωφροσύνην εἶναι, *If the soul wil know it self, must it not reflect upon it self?—And to know himself, we confesse is wisdome.* And he addes, *that such as know not themselves know not either their goods or their ils, or any thing elfe that belongs unto them,* &c. τὸ δὴ θεῖον ἄρα τοῦτο ἔοικεν ἑαυτῆς· καὶ τις εἰς τοῦτο βλέπων, καὶ πᾶν τὸ θεῖον γνοὺς, θεόντε καὶ φρόνησιν, οὕτω καὶ ἑαυτὸν ἂν γνοίη μάλιστα, *Therefore this part thereof seems to be most like to the Divinitie; and if any reflect thereon, and behold al that is Divine, and God, and Sapience, he shal thus mostly know himself.* By which he instructs us, that by knowing the Divine part of the soul we come to understand what is Divine, both God, and Wisdome, and our selves. So *de legib.* 1. *pag.* 650. he saith, *It is the most profitable of al Sciences to know,* τὰς φύσεις τε καὶ ἕξεις τῶν ψυχῶν, *the dispositions and habits of the souls.* (2) A part of this Prudence they cal πρόνοια *Providence*; which the *Platonists* thus define, πρόνοια παρασκευὴ πρὸς μελλόντα τινα, *Providence is a Preparation for something future.* Whence say they it is the part of prudent persons προνοῆσαι δυσχερῆ *to foresee difficulties.* And becaufe they eftimed nothing more difficult than to die wel, thence *Pythagoras, Plato,* and *Tullie* define *Philosophie,* the *Contemplation of Death.* (3) The chiefeft part of the Philofophers Prudence confifted in the framing of happineffe. So in the *Platonic* definitions: φρόνησις ἐπιστήμη ποιητικὴ τῆς εὐδαιμονίας, *Prudence is a fcience effective of happineffe.* So *Stobæus, Serm.* 1. ὁρί φρόνασις ἐπιστάμα τᾶς περὶ τ βίον εὐδαιμοσύνας, *Prudence is the fcience of Happineffe as to life.* So *Ariftotle.* (4) As to prefent affaires, they make this Prudence to confift in the right difpofing and ordering of althings with fubfervience to our laft end. So *Pittachus* makes Prudence to lie in τὸ παρὸν εὐποιεῖν, *the right management of what is before us.* And *Socrates* makes a young mans Wifdome to be τὸ μηδὲν ἄγαν, *the doing nothing raflhly.* This *Plato* cals εὐβουλία, *good confultation.* So *Rep.* 4. *pag.* 428. εὐβουλία δήλονότι ἐπιστήμη τις ἐστιν· And *Ariftotle* makes Prudence to be βούλευσίς τι περακτέον, καὶ τί ὔ, a *confultation what is to be done, and what not.* (5) More particularly the Philofophers made Prudence to be ἐπιστήμη τῶν ἀγαθῶν καὶ κακῶν, *a knowlege of good and of evil. i.e.* [1] Rightly to diftinguifh betwixt good and evil. [2] To *imitate what is beft:* παρατήρει τὰ πάντων καλὰ, καὶ ταῦτα σὺ μίμου, *Lay up what is beft, and thofe things do thou imitate,* Stob. *Serm.* 3. [3] ὠφελίμως τοῖς εἰς τ βίον καθήκουσι χρῆσθαι, *To ufe things conducing to this life wel,* as *Plato Charm.* [4] *To preferve the rectitude*

2. πρόνοια, or *Providence.*

3. ποιητικὴ εὐδαιμονίας.

4. εὐβουλία, or βέλτιστις.

5. *Practical knowlege.*

tude of the wil, and regular order in the affections, &c. By al which Descriptions of Prudence it is apparent these blind Philosophers were altogether void of it. For (1) How seldome or never did they reflect on their actions, souls, and state? (2) How little foresight of, but much lesse preparation for a future state, had they? (3) How little influential on future happinesse was al their Prudence? (4) How little practic or directive as to present affaires was their Prudence? (5) Much lesse could they attain to any true virtue by al their Prudence. Indeed al their human Wisdome or Prudence was but carnal policie, according to the *Platonic* definition, Δεινότης δ' ἀδθεσις καθ' ἣν ὁ ἔχων τοιαυτικός ἐστι τοῦ ἰδίου τέλους, *Craft is an affection, whereby he that has it is enabled to designe his private interest*; which is the greatest folie, according to *Eccles.* 10. 3. *His wisdome faileth him*; לב *his heart*, or his Prudence.

§. 10. The last Proprietie ascribed to *Pagan Philosophie* is δύναμις πλαστική, a *plastic, efformative*, or *transforming virtue*: So *Plato, Repub.* 6. Θείῳ καὶ κοσμίῳ ὄντι φιλοσόφου ὁμιλῶν, κόσμιός τε καὶ θεῖος εἰς τὸ δυνατὸν ἀνθρώπῳ γίγνεται· ταῦτα μιμεῖσθαι καὶ μάλιστα ἀφομοιοῦσθαι, *The Philosopher converssing with what is Divine and excellent, becomes also, so far as its possible for a man, Divine and excellent: by imitating these Divine things we become like to them.* Agen, *Gorgias*, p. 460. he tels us, ὁ μεμαθηκὼς ἔκαστα, τοιοῦτός ἐστιν οἷον ἔκαστον ἡ ὀπτικὴν ἀπεργάζεται.——καὶ ὁ δίκαια μεμαθηκὼς, δίκαιος, *He that studies any thing is wrought by his science into the likenesse of that which he studies,——and he that studies righteousnesse becomes righteous.* But he speaks more fully, *Repub.* 6. p. 501. where shewing how Philosophers by their institutes do forme men according to the Divine Exemplar: *This Divine Product in men* (saies he) *Homer cals* θεοειδές τε καὶ θεοείκελον, *Deiforme*, or *little God in man.* The like *Rep.* 9. p. 592. ἀλλ' ἐν οὐρανῷ ἴσως παράδειγμα ἀνάκειται τῷ βουλομένῳ ὁρᾶν, καὶ ὁρῶντι, ἑαυτὸν κατοικίζειν, *But there is placed in Heaven a most exact exemplar for any that wil to contemplate, and by contemplating conforme himself unto it.* Agen, *Theatet.* p. 176. he tels us, *That the Soul's* ὁμοίωσις θεῷ κατὰ δυνατόν, &c. *assimilation unto God, so far as 'tis possible in righteousnesse and holinesse, is the product of Wisdome*, or *Philosophie.* But this Divine *Metamorphose*, or *Transformation* is peculiar to Divine and saving Faith, according to 2 *Cor.* 3. 18. μεταμορφούμεθα, *we are transformed*; *i.e.* by beholding the glorious Ideas of Divine Wisdome and Grace, reflected

9. *Pagan Philosophie defective as to that transforming power they pretended to.*

2 Cor. 3. 18.

flected from the face of Chriſt on the glaſſe of the Goſpel, we are by the efficacioſe concurrence of the Spirit changed into the ſame glorioſe image of Chriſt. This Pagan Philoſophie could never reach: al its *transformative virtue* was to change mens minds and converſations into the image of Satan. Such was its Vanitie and Inſufficience to reach thoſe ends, which thoſe blind Philoſophers propoſed to themſelves. But this may ſuffice to ſhew the Vanitie of Pagan Philoſophie from its Formal nature, Attributes or Adjuncts.

BOOK

BOOK II.

The Vanitie of Pagan Philosophie, in regard of its Effects.

CHAP. I.

Pagan Philosophie the Cause of Pagan Idolatrie, Judaic Apostasie, and Errors in the Primitive Churches of Christ.

Pagan Philosophie vain, (1) as to its end, Eccles. 10.2,3. (2) *As it causeth Soul-deceit,* Ephes. 4. 14. Ephes. 5.6. Col.2.4,8,18. (3) *As productive of Idolatrie, specially Demon-worship, Images,* &c. *As to Atheisme, which was the product of Physics, Mathematics, Politics and Eristic Philosophie. (4) Jewish Apostasie from Pagan Philosophie;* [1] *The Jewish* Baalim, *or Demons.* [2] *The Apostasie of the* Jews *after the Captivitie from Pagan Philosophie. The* Jewish *Cabala from* Pythagorean *Symbolic Philosophie. So likewise their* Talmud. *(5) Pagan Philosophie the cause of the great Errors in the Primitive Churches,* 2 Tim. 2.14,16,17. ὡς γάγγραινα. (1) *The* Gnostic *Errors from Pagan Philosophie; their Mystic Theologie from Mythologie, Symbolic Philosophie,* [1] *Their Æones from Philosophic Ideas and Demons,* 1 Joh. 2. 18. Ἀντίχριστος. [2] *Their* ἐθελοθρησκεία, *from* Pythagorean *Institutes.* [3] *Forbidding Mariages,* 1 Tim. 4. 3. [4] *Abstinences.* [5] *Sorcerie.* [6] *Sensualitie.* [7] *Expiations.* [8] *Allegoric Resurrection. (2) Pagan Philosophie the cause of many Errors amongst the Fathers, specially those of the Scholes of* Alexandria. *(3) The Errors of* Samosetanus *and* Arius *had their rise in the Schole of* Alexandria, *from the* Platonic *Contemplations about* λόγος, &c. *(4) Pagan Philosophie the cause of* Pelagianisme, *which was founded by* Origen *and the* Origenists, *with other* Greek *Fathers, who did too much symbolise with Pagan Philosophers herein. A Summarie of* Pelagianisme *and* Augustin's *zele against it.*

§. 1. WE have discourſed of the Vanitie of Pagan Philoſophie from its *Cauſes, Eſſential* Partes, and *Attributes*; we now procede to demonſtrate the ſame from its *Effects*; wherein there appeares much more Vanitie than in the former. The many *vain Effects of Pagan Philoſophie* may be reduced to theſe commun Heads. (1) They are more general, ſuch as regard both Pagans and the People of God. (2) They are more *particular* and *peculiar*, [1] To the *Jewiſh* Church: [2] To the Chriſtian Churches, both primitive or purer, and later under Antichriſtian Apoſtaſie. We are to begin with the corrupt Effects of vain Philoſophie in general, as relating both to *Pagans* and the *Profeſſing* People of God. And amongſt theſe we may reckon, (1) as one great piece of its Vanitie, that it reached not that end which it propoſed: For a thing is ſaid to be vain, when it attains not its propoſed End. Now the End which theſe vain Philoſophers propoſed was by their Philoſophie to reduce the Soul to that natural ſtate of knowing and enjoying God, which it was poſſeſſed of in *Innocence*. So Philoſophie is defined by *Plato*, ἐπάνοδον ψυχῆς ἐκ νυκτερινῆς ἡμέρας εἰς ἀληθινὴν τὸ ὄντος αὐγήν, *The reduction of the ſoul from its night-day to the true ſight of Being*, *i.e.* God. Agen, he cals Philoſophie *the contemplation, love, and imitation of God*. But now how far al Pagan Philoſophie came ſhort of this End, is evident by what has been laid down in the foregoing Diſcourſes. Yea take Philoſophie in its *zenith* or meridian glorie, and it was but a mere σκιαγραφία, *Theorie*, ὁμοίωμα, *likeneſſe*, or μόρφωσις τῆς γνώσεως, as *Rom.* 2. 20, *forme of knowlege*. It gave not the leaſt μεταμόρφωσιν, *Metamorphoſe* to the Soul, as Faith is ſaid to do, 2 *Cor.* 3. 8. μεταμορφούμεθα. *Solomon* gives an excellent character of al the Pagan Philoſophers, *Prov.* 7. 7, *And beheld amongſt the ſimple ones—a young man void of underſtanding.* לב *of an heart*: *i.e.* Practic underſtanding. So *Eccleſ.* 10. 2, 3, we have an excellent antitheſe betwixt a true Philoſopher and the vain: we find the true Philoſopher characteriſed thus, *v.* 2, *A wiſe mans heart is at his right*; *i.e.* his Philoſophie or Wiſdome is practic and directive, he can make uſe of it on al occaſions. *But a fools heart is at his left*; *i.e.* his Philoſophie is no way practic or operative. So it follows, *v.* 3, *Yea alſo when he that is a fool walketh by the way, his wiſdome* [לב *his heart*] *faileth him*. *i.e.* Al his Philoſophic

Pagan Philoſophie vain as to its Effects.
(1.) It came ſhort of its End.

Prov. 7. 7. לב

Eccl. 10. 2, 3. לב

Con-

Contemplations, when they come to maters of Practice or Direction, fail him. Whence it follows: [*and he ſaith to every one that he is a fool,*] *i.e.* his actions beſpeak him to be a mere fool, void of an heart or practic judgement, notwithſtanding al his pretenſions to Philoſophic Wiſdome. Such wiſe fools were *Pythagoras*, *Socrates*, *Plato*, the *Stoics*, &c. who, notwithſtanding al their Philoſophic Speculations, were void of an heart or true *practic directive Wiſdome.*

Pagan Philoſophie ſoul-deceit and deluſion.

§. 2. Pagan Philoſophie has not only come ſhort of its End which was propoſed, but alſo proved a great ſnare, deluſion, and cloke for al manner of wickedneſſe, which is an effect worſe than the former. This our Apoſtle *Paul* ſeems to give ſome hints of, 1 *Cor.* 3. 1. He cals them *Babes.* They had much carnal wiſdome, being ſeated in the eye of *Greece*, yet he looks upon them as Babes as to Divine Wiſdome. *Ver.* 10, &c. he gives cautions againſt building *Hay* and *ſtubble*, *i.e.* Human Philoſophic Inventions on the Goſpels foundation. Then *v.* 18, he gives a particular caution againſt this ſelf-deceiving, vain Philoſophie, *Let no man deceive himſelf*; *if any man among you ſeemeth to be wiſe in this world*, &c. μηδεὶς ἑαυτὸν ἐξαπατάτω, *Let no man deceive himſelf*; *i.e.* with vain Philoſophie, *&c.* So *Grotius* on this Text: Al Philoſophie (ſaies he) repugnant to the Goſpel is deceit, 2 *Theſ.* 2. 3. Thence it follows *v.* 19, *For the wiſdome of this world is fooliſhneſſe with God.* σοφία, *their Metaphyſic Sapience*, or *Philoſophie.* He notes the moſt ſublime Contemplations and Philoſophemes among the Philoſophers. Thence he addes, *He takes the wiſe in their own craftineſſe.* παγουργία, from πᾶν & ἔργον, ſignifies al manner of *Calliditie*, or *Dexteritie to cheat and deceive*; an *art of cheating*; wherein many *Corinthian* Sophiſtes or *Gnoſtics* were much verſed. So agen *v.* 20, *The Lord knoweth the thoughts of the wiſe, that they are vain.* τὸς διαλογισμὸς τῶν σοφῶν, the *Philoſophic Reaſonings or Diſputes of the Sophiſts*; they are both Philoſophic termes. Theſe Philoſophic reaſonings are ſaid to be vain, in that they deceived thoſe who truſted to them. Διαλογίζεσθαι primarily notes, *to confer among themſelves by Queſtions and Reſponſions or Anſwers*; which was the ancient mode of diſputing both among the *Jews* and *Grecians.* Thus *Mat.* 21. 25. *Luk.* 12. 17. *Mark* 2. 6, 8. Hence Διαλογισμὸς ſignifies a *Diſceptation* or *Ratiocination* either *Mental* or *Oral.* Sometimes it ſignifies the ſame with λογομαχία, *inane concertation* or

1 Cor. 3. 1.
Ver. 10.
Ver. 18.
Ver. 19.
Ver. 20.

Phil. 2. 14. *diſpute of words about things of no moment.* So *Phil.* 2. 14. χ) διαλογισμῶν. Διαλογισμοὶ here, ſaith *Grotius*, ſeems to be thoſe bitter *contentions* about things no way conducing to pietie: whereof there were many among the Philoſophers, ſpecially the *Ariſtoteleans*, who abounded in *Macedonia* where *Philippi* ſtood. Our Apoſtle ſeems alſo to ſtrike at this ſoul-deceit of vain Philoſophie in his Epiſtle to the *Epheſians*, amongſt whom there lived

Epheſ. 4. 14. many *Pythagoriſing Jews* and *Gnoſtics*. So *Epheſ.* 4. 14, *That we be no more henceforth children toſſed to and fro.* κλυδωνιζόμενοι, *i.e.* fluctuating up and down like the waves of the Sea, *and carried*

ἐν τῇ κυβείᾳ. *about with every wind of doctrine by the ſleight of men.* ἐν τῇ κυβείᾳ ἀνθρώπων. Amongſt the *Grecians* κυβεία ſignified a *Dice*, and becauſe the caſt of a Dice was moſt caſual and incertain as to its event, as alſo that whereby crafty Gameſters circumvented the more ſimple; thence the word was by them tranſlated from its primitive notion to ſignifie, (1) any *caſual* and *uncertain event*; and this ſignification here, though metaphoric and borrowed, is very emphatic, and lively, ſetting forth the *skipping levitie and inconſtance* of mens minds, more uncertain than the caſt of the Dice. Thus *Beza* underſtands the word here. But yet (2) we muſt take in alſo the ſecond notion of κυβεία, as it notes *crafty circumvention of the more ſimple.* There were at *Epheſus* many *Pythagoriſing Gnoſtics*, who, by their ſublime ſpeculations and ſubtile fraudulent diſtinctions, circumvented the more ſimple profeſſors as wel as themſelves. Thence our Apoſtle procedes to give a further account of the root of al: ἐν πανουργίᾳ, *by cunning craftineſſe.* It is the ſame with that before mentioned, 1 *Cor.* 3. 19, whereby he ſeems to paint forth the Philoſophic ſophiſterie of thoſe *Pythagoriſing Jews* and *Gnoſtics*, who lay in wait to beguile and enſnare poor ſilly profeſſors. So it follows, πρὸς τὴν μεθοδείαν τῆς πλάνης, *whereby they lie in wait to deceive. i.e.* By their cunning crafty Philoſophiſings. μέθοδος, *method*, is a compendioſe and artificial way of handling ſimple Themes, Propoſitions, or Sciences. Thence μεθοδεία notes a *certain Art of cheating* or deceiving, comprehended under certain general rules. Thus *Chryſoſtome*, μεθοδεῦσαι, ὅτι τὸ ἀπατῆσαι χ) διὰ συντομῆ ἑλεῖν. μεθοδεῦσαι, *to lie in wait to deceive, is artificioſely to circumvent ſome one, and by a compendiary way to reduce him under his power.* Agen, μεθοδεύων τοτέσι πάντων κατασκευάζων τ' λόγον, ὅπως καλύμμασι κεχρήμενος, *Lying in wait to deceive*, i.e. *Preparing a perſuaſive diſcourſe, and*

and using artifices to cover the cheat. Which course these *Pythagorising Gnostics* took. Our Apostle inculcates this exhortatorie caution, *Ephes.* 5.6, *Let no man deceive you with vain words.* Ephes. 5. 6. κενοῖς λόγοις. He markes out, saies *Grotius*, the Philosophers who κενοῖς λόγοις. asserted there was no evil in Incestes, Communitie of Wives, over-reaching of one the other in buyings and sellings, *&c.* whose vain λόγοι, *i.e.* reasonings or Philosophisings the *Pythagorising Gnostics* made use of, to color over their grosse wickednesses, and so to deceive the more simple Christians. λόγ& may signifie Philosophic Arguments or reasonings as wel as words. This our Apostle does yet more professedly discourse of, and against, in his Epistle to the *Colossians*, who were very sorely infested, at least assaulted, by the *Pythagorising Gnostics*. So *Col.* 2. 4, *And this I say lest any one should beguile you.* παραλογίζηται, *i.e.* Deceive you by *Sophistic disputes* of vain Philosophie. παραλογίζεσθαι signifies to *impose a sophistic and fallacious argument, which yet has the color and shew of a good argument, thereby to circumvent the credulous and simple*; which is the main work of a Sophister. It answers to רמה and התל, which the *Seventy* interpret by πλανᾶν & ἐξαπατᾶν, *to cheat and deceive.* Hence *Hesychius* explicates παραλογισμὸς, *a Paralogisme*, by ἀπάτη, *deceit*; and παραλογίστης, *a Paralogist*, by ἀπατεών, *a Deceiver* or *Cheater*. So that παραλογίζεσθαι signifies properly *by false ratiocination to deceive, by sophistic reason*, or *captiose syllogisme to impose on others*, or *on our selves*; and so it's opposed to διαλογίζεσθαι, and συλλογίζεσθαι, *to dispute regularly.* Hence *Jam.* 1. 22. Such as content themselves Col. 2. 4. παραλογιζόμενοι. Jam. 1. 22. with mere Philosophic reason, or notional knowlege, are brought in as παραλογιζόμενοι ἑαυτούς, *imposing a Paralogisme, or fallacious argument on themselves.* Indeed for men to acquiesce in mere Philosophic or speculative Wisdome, is the worst of Paralogismes, and Sophisterie; for it is *self-deceit*, it is *soul-deceit*: Therefore the Apostle gives the more severe caution against it. Then it follows, *Col.* 2. 4. πθανολογία, *with entising words.* Here we have Col. 2. 4. πθανολογία. the mater of their *Paralogistic fallacious Philosophisings*; which was fair plausible pretextes of Reason, probable or persuasive Discourses, *Artificially* and *Philosophically* composed, thereby the more effectually to deceive: so the word πθανολογία importes. This our Apostle does more fully explaine, *v.*8, *Beware lest any* Ver. 8. *spoil you.* ὁ συλαγωγῶν. This terme is *militarie*, signifying the συλαγωγῶν. carrying away a prey. Σύλη notes *a prey or spoil taken in war*, and

and ἄγω *to carry away.* Συλαγωγεῖν signifieth properly, *in an hostile manner, and by an armed power to plunder and carrie away:* whence συλαγωγῶν is by *Hesychius* interpreted ἀπογυμνῶν, *plundering,* or *stripping naked:* and Συλᾷ, ἀνδύει: as Συλᾷν, ἀφαιρεῖσθαι, γυμνῶν. As if the Apostle had said: 'Let no man plunder and strip you 'naked of your Christian Dogmes, which are your highest or- 'naments, by vain *Pythagorean* or other Philosophie. Thence follows the great engine by which this was accomplished: *By Philosophie and vain deceit,* here is ἓν διὰ δυοῖν, one and the same thing under a double expression; as if he had said, διὰ τῆς κενῆς ἀπάτης τῆς φιλοσοφίας, *by the vain deceit of Philosophie.* So *Grotius.*

Ver. 18. καταβραβευέτω. The like he addes *v.* 18. μηδεὶς ὑμᾶς καταβραβευέτω, *Let no one deceive you of your* brabium, *or reward.* τὸ βραβεύειν signifies to *moderate as a Judge* in the *Grecian* Games, and so it is the same with διακρίνειν, jus dicere, *to judge and passe sentence;* whence the *Judges* were called βραβευταὶ, and the *Reward* βραβεῖον. Hence καταβραβεύειν, signifies (1) and properly *to give sentence against any one as unworthy of the* βραβεῖον, or *Reward.* So *Phavorinus,* καταβραβεύετω, κατακρινέτω. So *Beza* here understands it, *Let no man act the part of a Judge against you.* But (2) *Jerome* tels us, that καταβραβεύειν in the *Cilician* tongue, wherein *Paul* was instituted being of *Tarsis,* signifies *to spoil or rob one of his reward.* Thus here it signifies in a borrowed notion, *to beguile of the reward.* And the *medium* by which they did it, was *Pythagorean* Philosophie. ἐμβατεύων, *pede inferens.* These *Gnostics* having sucked in the *Pythagorean infusions* about Angels and *Demon-worship,* they thence coined many curious mystic speculations about these Philosophic Mysteries, which had *v.* 23. λόγον τῆς σοφίας, *a pretext or shew of wisdome,* which deceived the simpler sort of professors; but al this vain Philosophie was but μωροσοφία, *a fooliſh deceitful wisdime,* as hereafter. This gives us a sufficient general account of those monstrose *Soul-deceits* which ensued upon the spreading of Pagan Philosophie, and its infusions in the Churches of God. But to descend to Particulars.

3. *Effect of Pagan Philosophie was Idolatrie.*

§. 3. Another cursed Effect of vain Pagan Philosophie was *Idolatrie.* It's granted that the Philosophers, the wisest of them, *Thales, Pythagoras, Socrates, Plato,* renounced the *Mythologic Theologie* of the Poets, as also the *Politic* in use amongst the Statesmen, Priests, and people, assuming a new Divinitie or Religion of their own inventing, called Θεολογία φυσικὴ, *Natural Theologie:*

ologie: which though it were lesse fabulose, and more suited to corrupt reason than either the *Poetic* or *Politic Theologie*, yet was it no way lesse subject to *Superstition* and *Idolatrie*. For though in this their *Natural Theologie* they owned one eternal supreme God, yet they withal asserted an infinitie of Demons, or petty Gods, which they made to be Mediators betwixt this one supreme God and Men. Thence *Plato* stiles them θεὸς γενητὸς καὶ ὀρατὸς, *made and visible Gods:* also εἴδωλα καὶ εἰκόνας, *Idols and Images of the great God.* Agen he saies, *they were* ὑπὸ θεοῦ γενόμενα, *made by, but under the great God.* It's true he cals them also ἀθανάτους, *immortal*; but then he tels us, *they had only* ὑπογεγραμμένην ἀθανασίαν, *a framed Immortalitie, at the pleasure of the great God.* In brief, they were but certain *Heroes* or noble Personages deified after their Death, whom they supposed to have their chief residence in the Stars; whence they were called θεοσκοὶ, *deastri.* So *Tullie* saies of *Julius Cæsar, that he was turned into a Star*, &c. As they presumed the chief God to have his main residence in the Sun, whom the *Phenicians* called *Moloch*, from מלך, and the *Grecians, Saturne, Apollo, Jupiter*; as their phantasies inclin'd them; hence *Julian*'s Oration to the Sun, which he makes the supreme God: So these Demons they placed in Dignitie, συνάρχοντας τῷ μεγίστῳ θεῷ, *Co-rulers with the great God*, as *Plato, Polit. pag.* 251. The *Romans* called them *semi-Gods*, and *Medioxumi*, or *midling Gods*, from their office; becaus they were to be as Mediators betwixt Men and the supreme God. Such were *Romulus, Hercules, Æsculapius, Tyndarides*, as *Lud. Vives* in *August. Civ. l.* 2. *c.* 16. *Plutarch*, in his Discourse of *the cessation of Oracles*, does greatly extol 'such as invented these Demons or mid-'ling sort of Gods, and made them Mediators betwixt the su-'preme God and Men; which some attribute to *Orpheus*, or 'some other *Phrygian*, others to the *Egyptians*. The office they 'give them is to be as Mediators betwixt the supreme God and 'Men: *Homer* (addes he) promiscuously useth the names of 'Gods and Demons. *Hesiod* was the first who distinguished 'the four orders of *Rational Nature* into *Gods, Demons, Heroes*, 'and *men*: out of these later *Demons* and *Heroes* were made. But none gives us a more clear and ful account of the origine, *Nature, Office*, and *Worship* of these Demons than *Plato*, whom we have elsewhere quoted to this purpose; to which we may adde, what he mentions of them in his *Cratylus, pag.* 397. διὰ δὲ τίνας φησὶ

Observatum est ibi maximè vi-guisse superstitionem, καὶ δεισιδαιμονίαν, ubi maximè florebant philoso-phi. Quod vel exemplo patet, de quo Act. 17. 16. *Hinc fa-ctum est, ut ex ipsis Philoso-phis Deorum Sacerdotes le-gerentur.* Hor-nius Hist. Phi-los. l. 3. *The origine of Demons from Pagan Philoso-phie.*

φησὶ

φησὶν Ἡσίοδος εἶναι τὸς Δαίμονας; —— ὅτι χρυσῆν γένος τὸ πρῶτον φησὶ γενέσθαι τῶν ἀνθρώπων, &c. *Knoweſt thou therefore whom Heſiod makes theſe Demons to be? that he ſaies they were men who lived in the firſt golden age.* Then he addes, ὅτι φρόνιμοι καὶ δαήμονες ἦσαν, δαίμονας αὐτὸς ὠνόμασε, *becauſe they were wiſe and knowing men, he called them Demons.* Whence he concludes, τὶς ἀγαθὸς ὢν τελευτήσῃ, μεγάλου μοίρας καὶ τιμῆς ἔχει, καὶ γίνεται δαίμων κατὰ τὸ τῆς φρονήσεως ἐπωνυμίαν, *Every good man dying gains a great fate and honor, and is made a Demon, according to the name of wiſdome.* Here *Plato* gives us a true account of the origine of theſe Demons; who were indeed at firſt men famoſe for Wiſdome and Heroic Atchievements; of whom ſome think *Joſeph* (whom the *Egyptians* worſhipped as God under their Idol *Apis*, &c.) to be the firſt; others make *Belus* King of *Tyre* a *Phenician* (diſtinct from the *Aſſyrian Belus*) to be one of the firſt of theſe Demons; who were thence called by the *Phenicians* בעלים *Baalim*. So *Virgil* tels us, That *Belus* or *Baal was a deified Phenician King*. Theſe *Baalim* (who were nothing elſe but the Souls of deceaſed Worthies deified) were brought into *Iſrael* by *Jezebel*, the daughter of *Eth baal* King of *Tyre*, which laid the foundation of the *Jewiſh* Idolatrie, as hereafter. And that theſe Demons were not only *Mediators*, but alſo Objects of Worſhip, even amongſt the Philoſophers themſelves, is evident, by what we find in *Plato*, *Repub.* 5. 468, 469. 'In theſe things, ſaies he, we follow 'the authoritie of *Homer*. For we in our Sacrifices and ſuch-like 'Aſſemblies, honor good and valiant men ſo far as their merits 'require it, with Hymnes and Honorable ſeats, and fleſh-ſacrifi-'ces, and ful cups, or drink-offerings.——For he that after many 'noble atchievements dies in War, ſhal we not ſay that he belongs 'to the Golden age?——Let us conſult therefore Gods Oracle, 'in what rank thoſe bleſſed and divine men are to be placed, 'and with what Enſignes they are to be honored; and we 'ſhal performe to them ſuch honors as he ſhal preſcribe, καὶ τὸ λοιπὸν 'δὴ χρόνου, ὡς Δαιμόνων, ἕτω θεραπεύσομέν τε καὶ προσκυνήσομεν αὐτῶν τὰς 'θήκας, *and for the future we ſhal ſerve them as Demons, and worſhip their Sepulchres*, or *Shrines*. Thus *Plato*, wherein we have the origine and ſundry modes of this *Demon-Worſhip*. (1) As for the manner how theſe Demon-Gods were worſhipped, and as it were brought to the lure of men, when they had occaſion to make uſe of them, it was tranſacted by *Images*, *Statues*, *Pillars*,

1. *Demons worſhipped by Images.*

lars, &c. which they called ἀγάλματα, σπήλαι, Βαιτύλια. Theſe the Philoſophers themſelves made uſe of and worſhipped; not that they looked upon them as their Gods, but only as viſible bodies, unto which they ſuppoſed their Gods or Demons vouchſafed their preſence and influence, anſwerable to *Jeroboams* Calves, which he erected at *Dan* and *Bethel*, ſuppoſing that God would have yielded his preſence to them. We have this myſterie laid open to us by *Plotinus* and *Hermes Triſmegiſtus*, who tel us, 'That Images were made as bodies to be informed 'by Ghoſts as with Souls: for an Image was as a trap to catch 'Demons, and a device to tye them to a place, and keep them 'from departing away. Of which ſee *Auguſt. Civit. lib.* 8. *c.*23.

(2) Another way whereby they worſhipped theſe their Demons, was by *Religioſe Sepulchres* and *Shrines:* for there they hoped to find their Ghoſt-Gods in a peculiar manner. And indeed it was not unuſual for the Devil, their great Demon, to frequent *Sepulchres* and *Tombes*; as we find him in our Savior's time amongſt the Tombes. And theſe Gentiles ſuppoſing ſome peculiar preſences and influences of their Demons at their *Sepulchres*, hence therefore it was their cuſtome to build *Shrines* and *Temples* at ſuch places, where the bodies or aſhes of their *Ghoſt-Demons* lay entombed; whence the Primitive Chriſtians and Fathers upbraid the Gentiles, that their Temples were but the Sepulchres of dead-men; which cuſtome notwithſtanding the Chriſtians themſelves, when Antichriſt began to get head, took up, building their Churches by the Graves of ſome Saint.

2. *By Sepulchres, Shrines, and Temples.*

(3) Moreover in the worſhip of their Demons they uſed *cuttings*, and *lancings of their fleſh*, as 1 *King.* 18. 28. For their Demons being the Deified Ghoſts of men deceaſed, they made uſe of theſe Funeral rites in the worſhip of them, in token that they were men deceaſed. Thence *Deut.* 14. 1. and *Lev.* 19. 28. God forbids his People this Funeral rite of *cutting and lancing*; becauſe abuſed to Demon-Idolatrie: yet did ſome tranſgreſſe, as *Jer.*41. 5. (4) Agen, in the Demon-worſhip they had many other rites; as worſhipping of Columnes, Templing of Reliques, Funeral-Orations, Feſtivals, Abſtinences, ſacred Veſtments, *&c.* which were al aſſumed by Antichriſt, according to 1 *Tim.* 4. 1. as hereafter, *C.*2. *S.* 3. §. 1, *&c.* We have the whole of this Demon-worſhip ſet forth by Sacrifices to the dead, *Pſal.* 106.28, compared with *Numb.* 25. 2, 3. and *Deut.* 32. 17. as *Mede Diatr.* 3. In ſhort,

3. *By Cuttings.* 1 King. 18. 28. Deut. 14. 1. Levit. 19. 28. Jer. 41. 5.

4. *By Columnes, Feſtivals, Abſtinences, ſacred Veſtments, &c.*

it's evident both from the *Pythagorean* Scholes, as alſo from what is mentioned of the *Athenian* Philoſophers, *Act.* 17. 16. that the δεισιδαιμονία, *Demon-worſhip* and Superſtition flouriſhed moſt there where Philoſophie flouriſhed moſt, and that the former was but a Satanic effect of the later. Thus pregnant was Pagan Philoſophie for the conception and improvement of *Demon-worſhip*; which was in ſome regard the worſt of al *Gentile Idolatrie*, in that creeping into the Churches of God, it cauſed the greateſt Apoſtaſie that ever was, (1) in the *Jewiſh* Church, which under *Ahab* and his ſucceſſors fel to this Demon, or *Baal*-worſhip brought in by *Jezebel*. (2) In the Chriſtian Churches under Antichriſt, who brought in al theſe Demon-doctrines and worſhip, applying the ſame to his Saints, according to
1 Tim. 4. 1. 1 *Tim.* 4. 1. as hereafter, *C.* 2. §. 3.

And as *Pagan Philoſophie* had this Demon-Idolatrie contained formally in the very bowels of its θεολογία φυσικὴ, *Natural Theologie*; ſo had it alſo a great *cauſal Influence* upon al other both *Poetic* and *Politic Idolatrie*. For, as we afore obſerved, al Idolatrie had its origine from *ſuperſtitioſe Admiration* grounded on *Philoſophic Contemplations* of thoſe eminent qualities, hidden virtues and influences, or excellent Beauties and Glories that ſhone in the Creatures. So the Aſtronomers, by frequent contemplations of thoſe Celeſtial Bodies, their excellent ſtructure, Beautie, and Glorie, their regular Motions, powerful Influences and Governements, were raviſht into great Admiration of them, and thence were enticed to Idolatric Adoration, *&c.* So the *Phyſiologiſt*, or *Natural Philoſopher*, obſerving many hidden qualities and myſtic Impreſſes or characters of Divine Wiſdome, Power, and Goodneſſe in ſeveral partes of Nature, was ſo far raviſht herewith, as that he adored the Creature inſtead of its Creator; which was frequent amongſt the *Egyptians*, who, as *Plutarch* obſerves, adored every Creature wherein they perceived any Divine qualitie to ſparkle. Thus likewiſe the Politicians idoliſed human Wiſdome and Valor where-ever they found it in any eminent degree: as the *Stoics* adored Moral Virtue, and command of Paſſions, as their God, *&c.* Yea that this *Philoſophic contemplation* gave the firſt origine to Superſtition and Idolatrie, is that which *Plato* long ſince obſerved, and makes mention of in his *Cratylus*: where he ſaies, 'That θεοὺς, [the Gods] 'had their origination ἀπὸ τοῦ θεῖν, from *contemplation*; becauſe

What Influence al Idolatrie received from Philoſophie.

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'men being raviſhed with the contemplation of that heavenly 'Machine, decked and adorned with ſo many glorioſe Bodies, 'whoſe admirable Power, Efficace, and Influence, they had dai- 'ly experience of, hence they called the Stars θεὸς, *Gods*; gi- 'ving them the names of *Saturne*, *Jupiter*, *&c.* This originati- on, which *Plato* gives to theſe Pagan Gods and their worſhip, ſeems moſt true: For certain it is, that their firſt Idol-Gods were the Celeſtial Bodies, called by them ἄγγελος, ἥλιος (from עליון or אל the names of God) the *Heaven*, the *Sun*, *&c.* which the Scripture termes *the Hoſt of Heaven*. And it is alſo generally confeſſed, that this Star-worſhip began amongſt the *Chaldeans*, who were great Aſtronomers, called *Zabii*; whence this piece of Idolatrie was called *Zabaiſme*, as before, *P.* 2. *Book* 1. *Ch.* 4. And that Idolatrie was indeed the product of Pagan Philoſophie ſeems more than probable by what is mentioned, *Rom.* 1. 20, &c. *For the inviſible things*, &c. They contemplated the inviſible Glories and Beauties of the Deitie in his viſible workes. But *v.* 21. ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς, *they became vain in their Philoſophiſings or reaſonings*. And he gives you the *mode* or manner of their vain reaſonings, *v.* 23, *And changed the Glorie of God into an image*, &c. *i.e.* they contemplated thoſe eminent Divine qualities ſhining in the Creatures ſo long, til they fel to the adoring and Idoliſing of them. καὶ ἤλλαξαν, *And changed. They changed the Glorie of the incorruptible God in the coined image of a corruptible man*, &c. *i.e.* For the glorioſe incorruptible God they worſhipped the Idols of corruptible men, &c. *Schmidius* diſtinguiſheth here between Ἀλλάτ]ειν τι εἰς τι, *to change ſomewhat into ſomewhat*, whereby the ſubject, into which ſomewhat is tranſmuted, is noted; as *ver.* 26. and ἀλλάτ]ειν ἔν τινι, *to change ſomewhat in ſomewhat*, which notes the *mode* and *medium* of the change. So here, *they changed the Glorie of the incorruptible God, in the framed image of corruptible man*, &c. *i.e.* whiles they worſhipped the image of a corruptible man, or beſte, for the true and glorioſe God. Not that the wiſer of them made theſe Creatures the ultimate object of their worſhip; no, that was too groſſe for ſuch pretenders to Wiſdome: but they repreſented, according to their phantaſies, the glorioſe God under the figures and ſhapes of theſe vile creatures; to which they attributed the ſervice and honor due to the great God. So *Plutarch* ſaies of the *Egyptians*, *That they worſhipped not thoſe ſeveral Crea-*

Rom. 1. 20, 21.

Ver. 23.

tures they met with simply as Gods, but those Divine qualities they observed in those Creatures: as the *Jews* thought they worshipped *Jehovah* under their *Golden Calf.* Thus much for the influence Pagan Philosophie has on Idolatrie. We might adde to this *Divination*, which is but a piece of Idolatrie, and was the effect of Pagan Philosophie, as before, *Chap.* 3. §. 7, 8, 9.

Atheisme the effect of Pagan Philosophie.

1. Δεισιδαιμονία a preparative to Atheisme.

§. 4. Another monstrose Effect of vain Pagan Philosophie is *Atheisme*, which may justly challenge the Philosophers for its Parents; and that upon sundry accounts and regards. 1. Pagan Philosophie had a mighty influence on Atheisme, in that it was a dore and inlet to Superstition and Idolatrie. For there is (as has been observed) a very great cognation or affinitie betwixt superstitiose Idolatrie and Atheisme. *Idolatrie* at first opened the dore unto, and since has very much advanced Atheisme: οὐκ οἴεται θεὸς εἶναι ὁ ἄθεος, ὁ δὲ δεισιδαίμων ἃ βούλεται, *The Atheist believes there are no Gods, and the superstitiose person wisheth there were none.* We have in what foregoes shewen, that the Philosophers *Natural Theologie* and *Religion* was but a Δεισιδαιμονία, a *superstitiose Demon-fear* or *worship.* This was the Religion of
Act. 17. 18, 27. the *Athenian* Philosophers, *Act.* 17. 18. ὡς δεισιδαιμονεστέρους. So *v.* 27. *i. e.* as being possessed with a dreadful apprehension of your Demon-Gods, and so wholly addicted to a superstitiose fear and worship of them. Al their Δεισιδαιμονία, *Demon-fear* and *Religion*, arose from slavish false apprehensions of an angry sin-revenging Deitie, whom though they flatered with their lips, yet they hated in their hearts, and therefore really wished he were not. Thus did their δεισιδαιμονία prepare the way to Atheisme: yea not only so, but it opened an effectual dore thereto by bringing in a πολυθεϊσμὸς, *Polytheisme* or *Multiplicitie* of Gods. For he that has power to believe a pluralitie of Gods, is the next dore unto Atheisme, or a belief that there is no God: To multiplie the Deitie is to destroie it, as *Gaches l' Atheisme confondu, pag.* 5. This indeed proved too true by the event: for the first apparence that we find of Atheisme, was when this δεισιδαιμονία, superstitiose *Demon-fear* or Religion, invented by the Philosophers most flourished in *Grece*; namely when those Sceptic wits, *Democritus*, *Epicurus*, &c. could not find any rational φαίνομενα, or *Apparences of reason*, for those multitudes of Demon-Gods which were brought into *Grece*, they set their wits on work to salve the *Phænomena* of nature without the supposition

of

of these or any other Deities. Thus did *Philosophic Polytheisme*, or δεισιδαιμονία, make way to Atheisme.

2. Pagan Philosophie had also a *formal Efficience* on Atheisme, in that it made the Creature an *Independent, self-sufficient, prime Agent and Mover* in natural Productions and Motions; and so left no room for, or necessitie of a Deitie. This indeed is an *epidemic contagion*, which has more or lesse infected every part of Pagan Philosophie, and laid open a broad gate to Atheisme. It's confessed, true sane Philosophie, such as *Adam* had in Innocence, gives a ful demonstration of the Deitie from his visible workes, *Rom.* 1. 19, 20. Ay but Pagan vain Philosophie in al its contemplations on the Creature, was apt to leave out the Creator and acquiesce in the sensible objects it contemplated, as in the first moving influential cause. Whence that great observation of Sir *Francis Bacon*, *That a little Philosophie makes men Atheists, though a great deal would cure them of Atheisme.* And this indeed *Plato* takes notice of, as the great crime of many Philosophers in his age, whom he cals ἀφιλοσόφους, *mere sophisters*; who, by reason of their Impietie, abused their *Astronomic* and other *Philosophic Sciences* unto Atheisme. So *Plato*, *Leg.* 12. *pag.* 967. disputes against such impious Philosophers, who, from their *Astronomic Philosophisings*, conceiving that things depended not on the Providence of God, but on the necessary concatenation and connexion of second causes, ἄθεοι γίγνεσθαι, *became Atheists.* Whereas, saies he, νῷ ὅτι τὸ πᾶν διακεκοσμημένῳ· ὁ γὰρ ἰδὼν ταῦτα, μὴ φαύλως μηδ' ἰδιωτικῶς, ἐφεῖς ὅτως ἄθεῳ οὐ δρῶπων ποτε πέφυκεν, *It is the Divine Mind that disposeth every thing: for he that considereth these things not impiously nor foolishly, wil never become an Atheist.* But his and al other Pagan Philosophie was utterly void of such a serious solid consideration of the visible workes of God. Al their vain Philosophisings were so much taken up in the admiration of those few raies of Divine Wisdome, Beautie, and Order, which they observed in the Creatures, as that they at first neglected, and then rejected the Creator of al, as one that was invisible and unknowne to their carnal Minds. This was long since observed by *Augustin*, *de Civit. l.* 5. *cap.* 2. 'What 'the Physician believed to belong to the like temper of health, 'this the Philosopher and Astrologer ascribe to that Influence 'and constitution of the Stars, which was at the conception 'and birth of every one. But we shal a little run thorough the chief.

2. *Pagan Philosophie had a formal influence on Atheisme.*

chief parts of Pagan Philoſophie, and ſhew how much each contributes to Atheiſme.

1. What Influence Phyſiologie hath upon Atheiſme.

1. Pagan *Phyſiologie*, or *Natural Philoſophie* ſtrictly ſo termed, has not a little contributed to Atheiſme, in that thoſe proud *Phyſiologiſts*, not underſtanding the true origine of the Univerſe, nor that Divine Providence which governes and moderates al Natural productions, and motions, aſſigned cauſes of things ſuitable to their own humors and inclinations; excluding the great God from having any thing to do in the World. Thus *Democritus* and *Epicurus* reduced the firſt origine of the Univerſe to a fortuitous concurrence and caſual combination of Atomes, excluding Divine Providence from having any thing to do herein; which curſed piece of Philoſophie has taken too much root amongſt ſome new Philoſophers. *Ariſtotle*, who endeavored to reduce al Effects to *Mater* and *Forme*, aſſerted a *firſt eternal Mater ingenerable and incorruptible*; which he made to be the *ſeminarie* of al Productions; out of whoſe *paſſive power al Formes* (by I know not what kind of emanation) were educed. Which unintelligible opinion, though it were but ſome broken Tradition of the firſt Chaos, yet it laid a foundation for excluding al Divine efficience and concurrence in the production of things. Neither are there wanting ſome in this Chriſtian World, who dare aſſert an Eternitie of Mater, at leaſt a poſſibilitie of the Worlds Eternitie. As an Appendix to *Natural Philoſophie* we may adde *Medicine*, which has had a powerful influence on Atheiſme in this regard; becauſe theſe proud Naturaliſts, obſerving by long experience many excellent qualities, ſoverain virtues and Medicinal influences in ſeveral *Minerals*, *Stones*, *Plants*, *Animals*, *&c.* hence they would fain perſwade themſelves and the world, that the terme of mans life was not fixt, but variable and determinable by their Art and Medicaments: which piece of Atheiſme continues to this very day very commun.

Medicine how the cauſe of Atheiſme.

2. How the Mathematics are influential on Atheiſme.

2. The *Mathematic Sciences* have had, and ſtil have no little influence on *Atheiſme:* and that (1) *more general*; inaſmuch as thoſe profound *Mathematicians*, being wholly taken up in *ocular and ſenſible Demonſtrations*, they expect the ſame in Divine Maters, rejecting Divine Authoritie and Teſtimonie, though it be in ſome ſenſe more certain and infallible than their *Mathematic Demonſtrations*. To paſſe by other inſtances which are many, we need go no further than *Hobs*'s *Leviathan* for proof hereof

hereof. (2) But more particularly, Pagan Aſtronomie has had a powerful *cauſalitie* for the production of *Atheiſme*, in that it brought in a *fatal kind of neceſſitie* and *abſolute dependence* not only of Sublunary Bodies, but alſo of human affairs and things moſt contingent, on *Celeſtial conſtellations* and *influences*. Thoſe Pagan Aſtronomers held for the moſt part (which ſome Judicial Aſtrologers ſtil aſſert) an *eſſential ſubordination* of al *Sublunary cauſes* and *effects* to the Celeſtial. Particularly that the εὐταξία, εὐκοσμία, εὐφυΐα καὶ εὐτροπία, *Good order, good Temperament, good nature*, and *good operation*, as wel moral as natural, in al human perſons and affairs received *meaſure* and *determination*, according to, and by derived influences from, the εὐταξία or δυσταξία of the Heavens. Which perſuaſion yet was more tolerable in thoſe blind Heathens, who held the Stars to be Gods, than in the *Atheiſtic Aſtrologers* of theſe days, who reduce the moſt *contingent Effects* and events of Providence to ſome *Aſtrologic Figures, abſtract Formes, Celeſtial Governements, inſenſible Influences*, or ſuch like *Stoic Fate* and *Neceſſitie*, thereby to exclude Divine Providence from ordering and determining human affairs. *Specially Aſtronomie.*

3. Neither was their *Philoſophic Politics* leſſe influential on this curſed root of *Atheiſme*. For the great Politicians of former as wel as of later Ages have been ever apt to conceit, that the World is governed by no other Providence than that of *State-Wiſdome* and Intereſt: They would fain perſuade themſelves and others, that al *Mutations* in *States* or *private affairs* do happen but from ſome *politic cauſe, contrivement*, and *reſolutions* of men. This *Politic Atheiſme* ſeems to have had its birth and improvement from the *Romans*, (where the *Pythagorean* Philoſophie flouriſhed) and the flouriſhing of their Empire; who finding the ſucceſſe of their *politic Contrivances and Reſolutions*, began to ſet the Crown of al their ſucceſſes on the head of carnal Policie and Courage, excluding Divine Providence from ſharing therein. Amongſt theſe *Politic Atheiſtes* we may wel reckon *Nebuchadnezzar*, according to his own proud aſſumings, *Dan.* 4 30, *Is not this great Babylon that I have built —— by the might of my power. i.e.* By my politic contrivances and power. *For the honor of my Majeſtie. i.e.* For the Advancement of my Name and Intereſt. Here we ſee how his proud Atheiſtic heart ſhuts God out as *efficient* and *final* cauſe, both of which he aſcribes to himſelf. And how apt potent Princes and States are to follow proud *3. Philoſophic Politics productive of Atheiſme.* Dan. 4. 30.

proud *Nebuchadnezar*, in making their own *Wiſdome* and *Power* the ſole *efficient*, as alſo their own *Majeſtie*, *Grandeur* and *Glorie*, the ſole *End* of al State-affairs, and Politic Undertakements, to the excluſion of Divine Providences, the experience of ſome late years as wel as former Ages hath given us too great Demonſtration. That which gives theſe *Politic Atheiſtes* advantage is, that whereas in the Infant-ſtate of the World God kept alive the Memorial of his Providence by Miraculoſe and amazing Operations thereof, he afterwards about the beginning of the *Roman* Empire, (which was the ſeat of *Politic Atheiſme*) began to ſuſpend thoſe Miraculoſe Effects of his Power, employing more of Wiſdome in governing the Politic World, the effects whereof are not ſo obvious to ſenſe as thoſe of his Power. This made theſe *Politic Atheiſtes* deifie their own *carnal wiſdome and reſolutions*, as the only Moderators of human affairs. And 'twere wel if there were not too many ſuch now-adaies.

4. Eriſtic Philoſophie or Logic the cauſe of Atheiſme.

4. But no part of *Pagan Philoſophie* did more directly and efficaciouſly conduce to the *production* and improvement of *Atheiſme*, than their λόγος ἐριστικὸς, *contentioſe Logic*, which the Scripture cals λογομαχία, &c. 2 *Tim.* 2. 14. 1 *Tim.* 6. 4, 5. of which before. Indeed *Eriſtic Logic* and *Atheiſme* ſeem to have had their conception and birth from the ſame Philoſophic womb, and ſo, as twins, to run parallel til Pagan Philoſophie grew extinct. For in the *Eleatic Schole*, where this λόγος ἐριστικὸς, *contentioſe Logic*, received its formation and ſpirit under *Zeno*, *Democritus* and others, *Philoſophic Atheiſme* received alſo its *Conception* and *Birth*, and that much about the ſame time. This appears in that *Meliſſus*, who was condiſciple with *Zeno* the *Eleatic* under *Xenophanes*, ſeems to be the firſt that began ἐπέχειν, to ſuſpend his belief touching the Gods; affirming, *that nothing was to be determined concerning them, by reaſon of our dark and obſcure knowlege*. And *Zeno* himſelf held a multitude of Worlds, and the Souls origine from the Temperament of the four Elements: which were both foundations of Atheiſme. But *Leucippus*, *Zeno*'s Diſciple, who is ſtiled ἐριστικὸς ἐν ἀπείρῳ, and *Democritus*, who was as to Phyſics Scholar to *Leucippus*, gave both of them a great advance to Atheiſme, by their *Eriſtic Philoſophiſings* about *Atomes*. For they aſſerted the origine of althings to be from the fortuitous caſual conjunction and combination of an infinite number of Atomes; which opinion was greedily imbibed by *Epicurus*, and

and made use of by al as a *medium* to solve the *Phænomena* of nature, without any supposition of a Providence. This was the product of their λόγῳ ἐριστικὸς, *Eristic Philosophising*. And indeed nothing is more natural and commun, than by frequent contentiose disputes at length to grow *Academics* and *Sceptics*; so to disbelieve every thing, even the Existence and Providence of God. And what a world of such *Sceptic Atheistes* are there in this Age, who make it their τὸ ἔργον, or work, to cavil at the Existence and Providence of God! whose folie and iniquitie is by so much the greater, by how much the more credulous they are in maters more obscure. For the most incredulous of these Atheistes, are as credulous in their kind as the most simple; why else do they so greedily assent to the Principes of *Epicurus*, or some moderne Philosopher, upon Reasons infinitely more sleight and trivial, than those which are offered to prove a Deitie? and why are they so *opiniatre* and *dogmatising* as to the imposing their own *Phænomena*, without shadow of solid reason? *Plato* shal one day rise up in judgement against such *Sceptic Atheistes*; who, in his Book 10 *de Legib.* from *pag.* 888, to 909, makes it his businesse to cure a young man laboring under this *Epidemic disease of Atheisme*; proving, (1) *That there is a God.* (2) *That this God takes care of human affaires, even the least.* (3) *That this God is most just, and therefore not to be flatered into favor by Prayers or Sacrifices.* (4) *That Atheisme is the peste of human kind, of Families, of Communwealths*; *and therefore to be restrain'd by Penal Laws, Emprisonment, Banishment*, and the like. Such are the evils of Atheisme, which had its origine from vain Philosophie influenced by pride, as *Psal.* 10. 4, *Al his thoughts are there is no God.* סוימותין, *i.e.* These are the sceptic, politic, mischievous Philosophisings of his proud heart, *that there is no God.* Of the origine of Atheisme from Philosophie, *&c.* also of its maligne nature and influences, see *Court Gent. Par.* 4. *B.* 2. *C.* 2. §. 1. touching the Existence of God. Psal. 10. 4.

§. 5. We have laid down the evil Effects of Pagan Philosophie in general, as they regard both the Pagans themselves, as also the People of God. We now procede to the sad evils which *Pagan Philosophie* infused into the Church of God, both *Jewish* and *Christian*. We shal begin with the *Jewish* Church: and here our main businesse wil be to shew that al the great *Apostasies* of the *Jews* had their foundation in *Pagan Philosophie*. *Pagan Philosophie the cause of Jewish Apostasies.*

phie. To make our way clear hereto, we are to remember, that as the Pagan Philosophers traduced the choisest pieces of their Philosophie originally from the *Jewish* Church; so the *Jews* growing weary of their Sacred Oracles and Mysteries, thirsted after those very corrupt Derivations and streams of Pagan Wisdome and Mysteries, which were but darke Imitamens of, and broken Traditions from their Divine Philosophie. So vain and foolish were their imaginations. 1. The great Errors and Apostasie of the *Israelitic* and *Jewish* Church, before the *Babilonian Captivitie*, lay in Idolatrie, and particularly in that of their *Baalim*, or *Demon-worship*. It's likely these Apostatising *Israelites* and *Jews* had other vain Opinions and Heresies, besides those which related to their Idolatrie, yet we scarce find any other taken notice of and recorded in Scripture. For the Spirit of God foreseeing that this *Philosophic* δεισιδαιμονία, *Demon-worship*, would prove the great foundation of Apostasie both in the *Jewish* and Christian Church, he seems to passe by other vain opinions, and make it his businesse both by *Prophetic Precautions*, Threats, and Judgements, to strike at this. So *Deut.* 13. throughout that Chapter, the Lord gives severe Comminations and punishments to be inflicted on such as turne away to Idolatrie; and more particularly *Deut.* 14. 1. God gives a strict prohibition against *Baalim*, or *Demon-worship*, *Ye shal not cut your selves, &c.* That these Funeral-rites were a part of that worship they gave to their *Baalim* is plain from 1 *King.* 18. 28. Yet notwithstanding al Divine Comminations and Maledictions, how soon did the carnal *Jews* affect an imitation of their Idolatrous neighbors the *Phenicians* in this *Baal-worship*, which was the same with the *Grecian* Demon-worship, and both but a *Philosophic Imitamen* of the *Jewish Messias* his Mysteries and Worship, as has been before once and again proved. The sum of al is this, The *Philosophers* had a Divinitie of their own, (distinct from that of the Poets, which was *fabulose*, and that of the Statesmen, Priests and people, which was Politic) which they called θεολογία φυσικὴ, *Natural Theologie*; wherein they, in imitation of the *Jewish* God and Messias, asserted (some of the wisest of them) one supreme soverain God, and many other *petty made Gods*, which the *Phenicians* called *Baalim*, (from *Belus* a *Phenician* King) *Lords*, and the *Grecians*, Demons: whose office was to be as Mediators betwixt Men and the supreme God: whom

The Jewish Baal-worship the Effect of the Philosophic Demon-Theologie.

Deut. 14. 1.

1 King. 18. 28.

whom the most of them conceited to have his residence in the Heavens, yea in the Bodie of the Sun, as the soul in the bodie, and therefore too remote, at least too sublime and pure to mingle with Sublunarie affaires; whence there could be no communion with him but by these *Demons* or *Baal-Gods*, who were nothing else but the Souls of great Worthies deceased and deified. These the Apostle seems to hint, 1 *Cor.* 8. 5, *Lords many.* 1 Cor. 8. 5.
These *Baalim* were brought into *Judea* by *Jezebel*, daughter of *Eth-baal* King of *Tyre*, (where *Baal* or *Belus* the first of these *Baalim* reigned) and proved the foundation of that great *Israelitic* and *Jewish* Apostasie. For no sooner were these *Baalim*, by *Jezebels* politic contrivement, brought into the *Jewish* Church, but presently they are according to, and in imitation of the *Phenicians Natural Theologie*, made as Mediators to the true God; and so they became as a *counter-Messias*, or *Anti messias*, excluding the true Messias. For we must know, that the Apostatizing *Israelites* did not wholly cast off the Worship of the true God; no, that were too grosse for such a knowing professing people: only herein lay their Apostasie and Idolatrie, that, in imitation of the Philosophers *Natural Theologie*, they worshipped the true God with a Δεισιδαιμονία, *Demon-worship*: they placed these *Phenician Baalim*, as an *Anti-messias*, in the room of Christ. This *Baal-worship* is called *the way of Ahab*, because it was brought into *Israel* by *Jezebel* his Queen, and established by him according to 1 *King.* 16. 31, 32. which caused a total Apostasie among them: For the true Prophets, who would not conforme to this *Baal-worship*, were destroyed or removed; and others, who were willing to conforme to *Baals* worship, put in their room; so 1 *King.* 18. 22, *Elijah* saies, *that he only of the true Prophets remained, but Baals Prophets were four hundred and fifty men.* And because these *Baalim* brought in by *Jezebel* were an *Anti-messias*, hence the *Gnostics* infusions, who revived this Doctrine of Demons and laid the foundation for Antichrist to build upon, is called the *Doctrine of Jezebel*, Rev. 2. 20. And indeed *Jezebel* was an exact type and forerunner of the Antichristian Whore, who brought in her Saints and Saint-worship exactly conformable to *Jezebel*'s *Baalim*. As *Mede* on 2 *Pet.* 2. 1. *Diatrib.* 3. *Edit.* 1. *pag.* 548. excellently shews us: 'Here note, 'saith he, that whersoever you read in Scripture of the Idola-'trie of *Jeroboam*'s Calves, and of *Ahab*'s *Baalim*, think of what 1 King. 16. 31, 32. 1 King. 18. 22. Rev. 2. 20.

'I have told you, and know, that whatsoever God speakes a-'gainst these things there, the same he speaks of the Apostate 'Christians under *Rome*, whose case is the very same. The Holy 'Ghost placeth the essence of the great Apostasie under the Man 'of Sin, in Idolatrie, and spiritual fornication, *&c.*

The Apostasie of the Jewish Church after the Captivitie from Pagan Philosophie.

2. The Apostasie of the *Jewish* Church after the *Babylonian* Captivitie had in like manner its foundation in *Pagan Philosophie.* It's true the *Jews* after their Captivitie were professed enemies to Idolatrie, for which they had been so severely punished; yet had they great Errors and Corruptions, which they sucked in together with the *Grecian* Philosophie. For look as the *Grecians, Pythagoras, Plato, &c.* received the chief Rudiments and Elements of their Philosophie from the *Jewish* Church; so the *Jews*, when they came to live under the *Grecian* Monarchie, began to symbolise with their *new Lords* in *Wisdome* and *Philosophie.* We find little of Pagan Philosophie in use amongst the *Jews* before the Captivitie, save only some few pieces of the Mathematics, which we may presume they had from the *Phenicians* or the *Egyptians*, or, as learned Dr *Owen* conceives, from the *Chaldeans*; and made use of in their Idolatrous Worship. But after the Captivitie, when they became subject to their *Grecian* Lords, they soon drank in the *Grecian* Philosophie; which proved the *corruption*, yea *subversion* of their *Divine Theologie.* This the pious and devote amongst them foresaw, and therefore in the time of the *Hasmoneans*, or *Macchabees*, there was a Decree made, *That whosoever taught his Son the Grecian Philosophie should be accursed.* Which notwithstanding could not prevent the inundation of *Grecian* Philosophie on the *Jewish* Church, to the infinite prejudice of their Sacred Theologie, as it's wel observed by *Grotius* on *Col.* 2. 8, διὰ τῆς φιλοσοφίας, 'I do not 'wonder (saies he) that in the times of the *Hasmoneans* there 'was a decree made, *That he should be cursed that taught his Son* '*the Grecian Philosophie*; not that it was in it self evil to know 'it, but in that they saw much danger therein. And truely we 'must confesse, that after the *Jews* gave up themselves to the 'studie of *Greek* Books, their ancient Doctrine was much so-'phisticated. It's confest, that the *Jews* before the Captivitie had very much perverted their Doctrine, according to *Esa.* 47. 10. *Thy wisdome and knowlege hath perverted thee.* שובבתך, *i. e.* caused thee to turne aside. But after their returne from *Babylon* there

Esa. 47. 10.

there was an universal Reformation made by *Esra* and others both as to Doctrine and Discipline, which continued til this new foundation of Apostasie was laid by the mixing *Grecian* Philosophie with their Doctrine. This is wel observed by *Owen*, *Theol. lib.* 5. *cap.* 14. 'The *Jewish* Doctors before the *Babyloni-* 'an Captivitie seem (according to what mention we find) to have 'received none of the Exotic literature or sciences, excepting the 'Mathematics; which they seem to have received from the *Chal-* 'deans, and to have abused to Idolatrous uses. For al human 'Wisdome is prone to Pride and δεισιδαιμονία, *Superstition*, speci- 'ally when it fals upon a Mind not brought into obedience to 'the Truth. For that *Grecian* Philosophie being by degrees 'brought into the Church, it speedily turned to the ruine of 'the more pure Theologie. Hence they, whose Religion consi- 'sted only in Faith and Obedience, began to erect Scholes alto- 'gether unlike those over which the ancient Prophets presided, 'and to fal into Sects. The names of *Plato* and *Aristotle* were 'not more famose amongst the rout of *Grecian* disputers, than 'those of *Shammai*, *Hillel*, *&c.* amongst the *Jews*.

Now the Corruptions that crept into the *Jewish Theologie* by its commixture with the *Grecian* Philosophie, may be reduced to these three heads. (1) Their *Cabalistic Mythologie*. (2) Their *Pharisaic* and *Talmudic Doctrines* and *Traditions*. (3) Their *Eristic* or *contentiose Disputations*. 1. As for the *Jewish Cabala* or *Cabalistic Mythologie*, it seems to be exactly framed in imitation of the *Grecian Mythologie* and *Symbolic* mode of Philosophising. It's true, the *Jewish* Church had even from its first Institution its choisest Mysteries delivered in *Symbols*, *Parables*, *Enigmes*, and other terrene shadows; whence we need no way dout, the Pagan Philosophers, *Egyptians*, *Phenicians* and *Grecians* traduced their *Mythologic and Enigmatic* modes of Philosophising. These the *Jews*, when they came under the *Grecian Government*, so far fel in love with, as that, despising their own Sacred Oracles and Mysteries, (by reason of their simplicitie) they clothe them with a new *Grecian* habit, or fabulose garb, which they cal their *Cabala*, or *mystic sense*; by virtue whereof they in a short time grew as skilful in coining Fables as ever the *Grecians* were. This *Jewish Cabala* was so called from קבל *to receive:* for as the office of the *Rabbi* or *Doctor* was מסר *to deliver*; so that of the *Disciple* was קבל *to receive:* which some-

The Jewish Cabala from the Grecian Symbolic Philosophie.

sometimes also was expressed by שמע, *to hear.* Whence the *Cabalistes* were wont to expresse the Traditions of their Doctors by this אמרו חכמים, *the wise said:* answerably to that αὐτὸς ἔφα, *he said it*, in the *Pythagorean Schole. Reuchlin, de Arte Cabalist. l.* 3. *p.* 51. assures us, 'That the *Judaic* Cabala is nothing 'else but their *Symbolic Theologie*, wherein not only Letters and 'Names are signes of things, but also things of things. The *Papists* make their *Anagogic* sense of Scripture correspondent to the *Judaic* Cabala. Some refer the Origine of this Cabalistic sense of Scripture to the Angel *Raziel*'s consolation given to *Adam* in *Paradise* after his Fal, as *Reuchlin:* others to *Moses*, as *Johan. Picus Mirand.* others to *Esra*, as *Paulus Fagius.* But I conceive it no difficult task to demonstrate, that this Cabalistic Symbolic Explication of Scripture found no place in the *Judaic* Theologie, 'til the *Pythagorean* and *Platonic* Philosophie was incorporated therewith. And indeed *Johannes Picus*, that noble Earle of *Mirandula*, and prodigiose Scholar, seems to grant this our Hypothesis, by acknowleging the affinitie of the *Jewish* Cabala to the *Pythagorean* and *Platonic* Philosophie. So learned *Reuchlin, de Art. Cabalist. pag.* 22, 23. makes this Cabalistic Theologie the same with the *Pythagorean* Doctrine. Hence also the *Gnostics* and *Valentinians* imbibed their Mystic Theologie, as hereafter, §. 7. These *Cabalistes* making it their main studie to comment on the Sacred Text, mingled, according to the *Grecian* Mode, so many Fables therewith, as that little of the Divine Character appeared: there was no Text so clear, so Historic, but they brought it under some *Cabala*, or *mystic and allegoric sense*; so that the *Jewish Theologie* seemed more like to *Pythagoras* and *Plato*'s *Philosophie*, than to the Sacred Institutes of *Moses* and the Prophets. That the *Hellenistic Jews* generally followed the *Symbolic*, *Allegoric Philosophie* of *Pythagoras* and *Plato*, is evident by the Writings of their chiefest Sophists, *Philo Judæus*, and al such as were bred up at *Alexandria*, where the *Pythagorean* and *Platonic Philosophie* flourished. So *Eusebius Hist. Eccles. lib.* 2. *cap.* 4. μάλιστα τὸν κατὰ Πλάτωνα καὶ Πυθαγόρειον ἐξηλωκὼς ἀγωγὴν, &c. *He greatly affected the Platonic and Pythagorean Philosophie*, speaking of *Philo Judæus.* But the Scripture gives us a sufficient account touching these *Philosophic Fables*, which had been foisted into the *Jewish Theologie* by the *Cabalistes.* So 1 *Tim.* 1. 4. μηδὲ προσέχειν μύθοις. He treats here, 'saith

1 Tim. 1. 4.

'saith *Grotius*, of such as turning from *Judaisme* to *Christianisme* 'mixed many *Jewish* Fables with *Christianisme*, as the conse- 'quents shew, and *Tit.* 1. 14. Such were those *Jewish* Fables 'concerning what God did before the Creation: of Man being 'at first made ἀνδρόγυνον, of his copulation with the Bestes, and 'with Lilith, and of the Demons springing thence, of *Behemoth* 'and *Leviathan*, of the Soul's pre-existence before the bodie, *&c.* That many of these Fables were *Pythagorean* and *Platonic* is evident. Which we may presume these *Grecian* Philosophers at first took up in imitation of *Jewish* Mysteries, and then the *Jews* took them up again at second hand from the Philosophers. The like 1 *Tim.* 4. 7. γεγώδεις μύθους. He understandes, saies *Grotius*, the Doctrine of *Metempsuchosis*, which was the foundation of this abstinence. So *Tit.* 1. 14. Ἰουδαϊκοῖς μύθοις, *i.e.* saies *Grotius*, of the 'Messias being a Temporal Monarch, of the first Resurrection 'on the Earth, of the War of *Gog* and *Magog*, *&c.* Of which see what precedes, *B.* 1. *ch.* 4. §. 1. See more of this *Judaic* Cabala, *Hottinger. Thesaur. Philolog. l.* 1. *c.* 3. *Sect.* 5. *p.* 437, *&c.*

2. The *Jewish* Theologie had in its Declension, besides the *Cabala*, or *Mystic Explication* of Scripture, a *Talmud* or systeme of *Traditions*, which they pretend were at first delivered by God unto *Moses* on the Mount, to be handed down by *Joshua* and his Successors unto Posteritie. This they cal תורה שבעל פה, *the Oral Law*, which they equalise unto, yea prefer before the Scriptures. For they say, (just as the *Papists* of their Traditions) 'That we cannot arrive to a perfect explication of the Divine 'Precepts, but by these Traditions of the Ancients: again, that 'without this Oral Law, the whole written Law is wrapped 'up in darkness. Whence they affirme, that men offend more 'by breaking these Traditions, than by violating the words of 'the Law, as *Sanhedr. c.* 10. §. 3. Yea they command that al 'Talmudic Traditions be swallowed down with an implicite 'faith, as *R. Sol. Jarchi*, on *Deut.* 17. 11. See more of this, *Hotting. Thesaur. Philolog. l.* 2. *c.* 3. *S.* 3. *p.* 560, *&c.* This *Oral Law* the Pharisees made the rule of their *wil-worship*, as *Mark* 7. 3—13. These in after-times they compiled into their *Talmuds*; on which the *Rabbines* have spent vast Commentaries. But to give the true origine of these *Pharisaic Rabbinic Traditions*, they were indeed but corrupt imitations of *Pythagorean* Philosophie and Mysteries. For as the *Pythagoreans* received their

2. *The Jewish Talmud of Traditions.*

their Mysteries and Discipline by Tradition originally from the *Jews*, so the *Jews* when they came under the *Grecian* yoke reassume many of these *Pythagorean* Dogmes and Institutes, and coin many more in imitation of their *Pythagorean* Preceptors. That many of those Traditions mentioned in the New Testament were *Pythagorean* as wel as *Jewish* is evident: particularly *Mark* 7. 3,5. the *Pharisees* cal them τὴν παράδοσιν τῶν πρεσβυτέρων, supposing them to be traduced down from *Moses* by Oral Tradition; but Christ cals them *ver.* 7. διδασκαλίας, ἐντάλματα ἀνθρώπων, *i.e.* of the *Pythagorean* Philosophers, as *Col.* 2. 22, 23. Agen Christ cals them, *Mark* 7. 8. τὴν παράδοσιν τῶν ἀνθρώπων. by which also he seems to strike at the *Pythagoreans*, according to *Col.* 2. 8, 20, 21. That the Rabbinic Pharisaic Dogmes of Freewil, *&c.* were of *Philosophic Origine* shal be (as already it has been) proved.

3. The Jewish disputation from the Grecian Philosophie. Tit. 3. 9.

3. Al those *Eristic* and *vain disputes* amongst the *Jews* had also their origine from *Grecian Philosophie*. So *Tit.* 3. 9. μωρὰς δὲ ζητήσεις, καὶ γενεαλογίας. *i.e.* saies *Grotius*, 'those vain questions and 'various emanations of Proprieties, or מרות, the figments of 'idle *Jews*: thence καὶ ἔριδας καὶ μάχας νομικὰς. *i.e.* saies *Grotius*, contentions arising from the differing interpretation of the Law. The *Jews* at *Crete* labored under the same disease with those of *Ephesus*, 2 *Tim.* 2.23. The *Jewish* Doctors never knew what belonged to such *Eristic contentiose* disputes before they were made drunken with *Grecian Philosophie*. Lastly, the later *Jews* are thought to receive much of their corruption from the Stoic Philosophie: so *Heinsius*, 2 *de Sat. Horat.* saies, *That an egge is not more like an egge, than the Paradoxes of the Rabbines to the Paradoxes of the Stoics.* Yet *Maimonides*, and *Aben Tibbon* follow *Aristotle* for the most part according to the *Arabic* Versions. For these later *Jews* mingling with the *Saracens* have received their Philosophie from them, as *Hornius Hist. Philos. l.* 5. *c.* 10.

Pagan Philosophie the cause of the greatest Errors in the Christian Churches.

§. 6. As the Pagan Philosophie had a very poisonous pestilentiose influence on the *Jewish* Church, so has it been not lesse pernicious to the *Christian Churches* both *primitive and later.* This the Spirit of God foresaw, and therefore he abounds in his Divine *Premonitions* and *cautions* against admitting this *vain Philosophie* into the Churches of Christ, so as to give any occasion for its mixture with the great Doctrines of Faith. We have given several Scriptures to make this good, and shal at present only

adde

adde that, 2 *Tim.* 2. 14, 16, 17, 18, 23. *v.* 14. ὑπομίμνησκε, *put them in remembrance.* הזכיר, *i.e.* frequently inculcate this on thy hearers, *&c.* διαμαρτυρόμενος, *obtesting* or *adjuring them before the Lord.* It notes the most solemne Adjuration. And to what? μὴ λογομαχεῖν, *that they strive not about words*; *i.e.* according to the custome of the *vain Philosophers*, who had their λόγων ἐριδας, *strifes about words.* In opposition whereto he exhortes *Timothie*, *v.* 15. *To studie, that he approve himself to God,* —— ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας, *rightly dividing the word of truth.* ὀρθοτομεῖν, from ὀρθὸς & τέμνειν, properly signifies to *divide accurately*: but here it is taken Metaphorically, as by the Seventy, *Prov.* 3. 6. ἵνα ὀρθοτομῇ τὰς ὁδούς σε. So *Prov.* 11. 5. ὀρθοτομοῖ ὁδούς. *Hebr.* יישר, which the Seventy elsewhere render κατευθύνειν, & κατορθοῦν. *Grotius* and others take the Metaphor from the accurate Section and division of the Sacrifices; which the Levites, according to a certain solemne rite, accurately divided. But our learned *N. Fuller*, *Miscel. l.* 3. *c.* 16. makes it to be a Metaphoric allusion to the *Section of the Law*, communly understood by al. For, the Verses of the Scripture were stiled פסוקים, *i.e.* τμήματα, *segmenta*, or *particles*. Whence they who gave up themselves to the studie of the Scriptures, were stiled הפסקים בתורה, οἱ τέμνοντες τὸν νόμον, *they who divided the Law.* Thus *Paul* exhortes *Timothie*, (who was from his infance instituted in the Scriptures, and therefore wel understood the import of this phrase) ὀρθοτομεῖν, *accurately to divide the word of truth*: which he opposeth to the λογομαχεῖν, i.e. *striving about words*, v. 14. So *v.* 16. περίϊστασο, *shun.* There is a great elegance in the original, which signifies primarily to *circumclude*, or *shut up*, thence to *shun* or *avoid*; becaus we are wont to shut up what we fear and would avoid, as Lions, Bears, *&c.* The same word is used *Tit.* 3. 9. Then he addes the mater he was to avoid; βεβήλους κενοφωνίας, *profane and vain bablings*; *i.e.* saies *Grotius*, 'Mens comments or figments about Divine 'maters without any Revelation. Κενοφωνία signifies (1) *A clamor about vain maters*: or (2) *A vain clamor*; or *clamor of vain words*, such as agree not with the forme of sound Doctrine. So *Chrysostome* understands it here, of such new formes of speech, or unheard-of termes, which were not used in the Churches. Κενοφωνία is of the same import with λογομαχία, *v.* 14. and takes in al Philosophic discourses or disputes; which in maters Divine without a Divine Revelation are βέβηλοι κενοφωνίαι, *profane and vain bablings. For*, addes he, *they*

2 Tim. 2. 14. &c.

λογομαχεῖν.

Ver. 15.

ὀρθοτομοῦντα.

Ver. 16.

wil encrease unto more ungodlinesse. ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας. *i.e.* such vain Philosophisings, though they seem to have some resemblance to Divine Truth, and but little error in them, yet wil they in the issue determine in the foulest *Heresies* and *Abominations*, even in Antichristianisme. Thence it follows, *v.* 17. ὁ λόγος αὐτῶν, *their Philosophic discourse or Ratiocination:* for so λόγος may signifie as wel as *word.* ὡς γάγγραινα νομὴν ἕξει, *wil eat as doth a Cancer.* The word we translate *Cancer* signifies properly a *Gangrene*, which is somewhat like, though different from a *Cancer.* That phrase νομὴν ἕξει, *wil eat, has a peculiar significance* in it: for we know a *Gangrene* mightily spreads and feeds upon the sound flesh: פשה, as *Lev.* 13.22. Whence the *Greekes* derive γάγγραινα παρὰ τὸ γράειν, *i.e.* ἐσθίειν, *to eat*; as *Hesychius.* It properly signifies the *mortification* of some carnose part, by reason of an inflammation; so that if there be not some opportune remedie immediately applied, or the part cut off, the *Gangrene* eats farther and farther on the adjacent parts, until the whole man perish. Such a venimous and diffusive influence has vain Philosophie on the minds of men, yea on whole Churches. This (addes *Grotius*) he affirmes, 'That *Philosophic evil* spreades 'far, specially seing many wil embrace this mode of living, that 'they may avoid those punishments which hang over the Chri-'stians. Nothing does so much hurt Christianisme as those Insti-'tutes, which came very near to Christianisme, and by certain 'interpretations mollified the πολυθεΐαν, *Polutheisme. Of whom is Hymeneus and Philetus:* v. 18. *who concerning the truth have erred, saying the Resurrection is past already.* These *Pythagorising Gnostics*, by their *Philosophic Allegories*, endeavored to make void the Doctrine of the Gospel touching the Resurrection. The Philosophers, both *Pythagoreans* and *Platonistes*, as they called a wicked life, θάνατον, *death*; so a *reformed life* was by them termed ἀνάστασις, a *Resurrection*, and παλιγγενεσία, *a new birth:* and these *sensual Gnostics*, that they might the more freely enjoy their lusts without fear of a future judgement, would needs persuade themselves and others, *that the Resurrection*, of which the Gospel speaks so plainly, *was already past*; intending thereby the *Philosophers symbolic allegoric Resurrection.* Then the Apostle concludes, *v.*23. *fooliſh and unlearned questions avoid.* μωρὰς *fooliſh, i.e.* because they no way tend to true Wisdome: al these Philosophic Allegories and Questions are but a mere μωροσοφία, *fooliſh wisdome.* See the like, 1 *Tim.* 1. 4, &c. ἀπαιδεύτους, *unlearned.*

Ver. 17. ὡς γάγγραινα.

2 Tim. 2. 23.

ned. אין מוסר *uncorrigable, impudent.* ἀπαίδευτος is sometimes put for כסל, as *Prov.* 8. 5. sometimes for לץ, *Prov.* 15. 13. as also sometimes for נבל, *Prov.* 17. 22. *Paul* here (saies *Grotius*) understandes immodest Questions. For the *Greeks* expresse ἀσχόλαστον by ἀπαίδευτον, because κολάζειν & παιδεύειν are of the same import. *Knowing that they gender to strife,* as *Tit.* 3. 9. The *Hebrew* מריז is sometimes rendred μάχη, sometimes ἀντιλογία, as *Grotius.* By al which it is evident, that this *Gnostic Gangrene* had its rise from *Pythagorean and Platonic Philosophie.* And indeed that the Philosophers were the great *Heresiarchs*, or founders of al those great Errors and Heresies, which like a *Gangrene* infested the *Christian Theologie* and Churches, was a commun received persuasion amongst the *Fathers* and Primitive Christians: the truth whereof wil appear evident by an *examen* of Particulars, and discoverie how al the great Errors brought into the Christian Church, both before and after the rise of Antichrist, had their origine from Pagan Philosophie.

§. 7. The first great *Heresie*, which as a *Gangrene* did overspread and consume much of the beautie, glorie, and vigor of the *Primitive Churches*, was that of the *Gnostics*, which had taken a considerable rooting in the Apostles daies, as is gathered from the Epistles of *Paul* to the *Corinthians*, *Ephesians*, *Colossians*, and *Timothie*; also from the Epistles of *Peter*, and *Jude*; al which seem ful of severe *admonitions* and *invectives* against these *poisonous Infusions* of the *Gnostics*; which the Spirit of God did the more abundantly caution the Churches against, because he foresaw they would open an effectual dore to Antichrist, and his Exaltation in the Temple of God. *Theodoret*, *Eusebius*, and *Nicephorus* make this Heresie of the *Gnostics* to arise from *Saturninus*, *Basilides*, and *Carpocrates*, about *An.* 137. But others refer the origine of this Heresie to the Apostles times, as in what follows. Now that these *Gnostic Infusions* were but the corrupt off-spring of Pagan Philosophie is generally acknowleged by the Learned, and wil be very apparent by a brief consideration of Particulars. 1. As to the origination of their Name, they were called γνωστικοὶ, *Gnostics*, from their own assumings and pretensions to an extraordinary γνῶσις, *knowlege*, which indeed was but spurious and false Science, as the Apostle upbraids them, 1 *Tim.* 6. 20. τῆς ψευδωνύμου γνώσεως, *of science falsely so called.* 'You see here, saies *Grotius*, how ancient the name of *Gnostics*

The Gnostics Errors from Pagan Philosophie.

1. *The origination of their Name.*

1 Tim. 6. 20.

'*stics* is, which these Philosophers mixing with the Christian 'Assemblies assumed to themselves, despising al others as rude 'and ignorant, and falsely challenging the *encomium* of *Science*. '*Clemens* saith, the *Gnostics* rejected this Epistle, because they 'saw themselves so lively characterised herein. I wil not positively affirme, that the name Γνωστικοὶ, *Gnostics*, was given to, or assumed by them in the Apostles daies, though *Grotius* and *Hammond* favor this sentiment; because some learned men contradict it: but this I believe, that the *Gnostic* Infusions and Errors were very much diffused through some of the Primitive Churches in the Apostles daies; and therefore oft strucke at in their Epistles, as it wil appear by what follows, out of *Irenæus* Disciple of *Polycarp*, who lived in the second Centurie, and professedly wrote against the *Gnostics*, and *Valentinus* their Sectator. Yea *Eusebius* and *Photius* tel us, that *Irenæus*'s five Books against the *Gnostics*, and *Valentinians*, had this title, ἀνατροπὴ τῆς ψευδωνύμου γνώσεως, *a revelation of knowlege falsely so called*. That these *Gnostics* had diffused much of their poison in the Apostles times, is affirmed by *Ignatius* in his Epistle to *Philadelph.* if genuine.

2. *The Gnostics mystic Theologie.*

2. As to their *Doctrine*; these *Pythagorising Gnostics* pretended unto a very *mystic*, *sublime*, and *spiritual Theologie*, answerable to their name. So *Jude* v. 19. *These be they that separate themselves.* ἀποδιορίζοντες, *i.e.* saies *Grotius*, 'who separate 'and distinguish themselves from others, as more wise and knowing, נפרדים. *Not having the Spirit*; *i.e.* they boast of very great spiritual Inspirations, but indeed they are but Diabolic Infusions; not from the Spirit. That this *Mystic Theologie* of the *Gnostics* was indeed the issue of vain *Pagan Philosophie*, together with some *Jewish* Observances, is a general persuasion of the Learned, *Grotius* and others. *Irenæus* and *Epiphanius* tel us, that the *Gnostics* had the Images of *Plato* and *Pythagoras*, which they joined with the Image of Christ: This indeed holds true as to al their *Mystic Theologie*, which was but a composition of *Platonic* and *Pythagoric* Philosophemes, perfumed with some Judaic and Christian Dogmes. So *Hammond* on *Col.* 2. 8. *With Philosophie and vain deceit.* Paraph. 'And take care (saies he) that no 'bodie plunder you of al that you have, your Principles of Chri- 'stian Knowlege, by that vain, emty, frothie, pretended know- 'lege and wisdome, which the *Gnostics* talke of, 1 *Tim.* 1. 4. 'and 6. 20. taken out of the Heathenish *Pythagorean* Philoso- 'phie,

Jude v. 19.

Col. 2. 8.

'phie, together with the observances of the *Mosaical* Law, and 'very distant and contrarie to Christian Divinitie. Thus *Ham-* 'mond, who addes the same in his Paraphrase on *v.9. for in him,* '*&c. i.e.* for the whole wil of God is by Christ really made 'known to us,——and therefore there is little need of the ad- 'ditions of the *Gnostics*, which they borrow out of the Heathen 'and *Jewish* Theologie, to supplie the defects of the Evangelical 'Doctrine. The like he addes *v.* 10. of which hereafter. But to treat more distinctly of the origine of this *Mystic Theologie* taken up by the *Gnostics*, as a *medium* for symbolising with the Gentiles, we must know, that it was partly *Mythologic* and *fabulose*; partly *Symbolic* and *Enigmatic*; and wholly *Allegoric.*

(1) As for the *Mythologic* and fabulose part of the *Gnostics Mystic Theologie*, it seems to be derived from the *Mythologic Philosophers* and *Poets*, *Orpheus*, *Hesiod*, *Antiphanes*, *Philistion*, and *Pherecydes*, who writ of the Θεογονία, *Genealogie of the Gods*; whence the *Gnostics* borrowed their Ζυζυγίας ἢ γενεαλογίας, *Conjunctions, and from them Genealogies*, how one thing joined to another begets a third: as out of *night* and *silence* (say they) comes forth *Chaos*, *&c.* which indeed was the same with the Theologie of *Orpheus*, and the rest of these Theologistes. So 1 *Tim.* 1. 4. *That they give not heed to fables and endlesse genealogies.* 'He cals them Genealogies, (saith *Grotius*) because they feigned 'the emanation of the one from the other. And for these Ge- 'nealogies they would seem more wise than others; whence de- 'spising other Christians as more rude and ignorant, they made 'the name γνωστικῶν, of *Gnostics*, peculiar to themselves. Though indeed al their γνῶσις, or *Mystic Theologie*, was but a mere *Mythologic Philosophic* μωρολογία, or fabulose Wisdome, taken up in imitation of the *Orphic Mystic Theologie*, or *Genealogie of the Gods*, &c. as hereafter. (2) Neither was this *Gnostic Theologie* only *Mythologic*, but also *Symbolic*, *Enigmatic* and *Allegoric*, in imitation of the *Pythagoric* and *Platonic* Philosophie, as it may appear by the following Discourse of its parts.

1. A great and principal part of the *Gnostics Mystic Theologie* comprehended the Doctrine of their *Æones*, their Origine, Genealogie, and Office, which they took up in imitation of the *Pythagorean* and *Platonic Ideas* and *Demons*, applying the same to the Angels. So *Irenæus*, *adverss. Hæres. lib.* 2. *cap.* 19. where he opens this mysterie to us, shewing how these *Gnostics* framed their

1. *The Gnostic Theologie mythic and fabulose.*

1 Tim. 1. 4.

1. *The Gnostics Æones, their office as Mediators and origine from Pythagorean and Platonic Ideas and Demons.*

Æones

Æones in imitation of the ancient Poets and Philosophers, *Pythagoras*, *Democritus*, *Plato*, &c. 'Antiphanes, saith he, in his 'Theogonie, saith, *that out of night and silence the Chaos came* 'forth, &c. Hence the *Gnostics* formed their *Æones*.——And 'that they cal them *Images* or *Ideas*, they manifestly follow the 'opinion of *Democritus* and *Plato*——But in that they make 'the *Savior* to result out of al these *Æones*, they bring in no- 'thing but *Hesiod*'s *Pandora*. And in that they wil that al this 'be transferred into *Numbers*, this they had from the *Pytha- 'goreans*, &c. He tels us, *that these Reveries were framed out of the Platonic Ideas*, &c. *Tertullian*, *libro de anima*, saies, *That the heretic seeds of the Gnostics shined in the Platonic Ideas*. Which he cals in the same place, *The heretic Sacraments of Ideas*. And more fully, *lib. de Præscript. cap. 7. Tertullian* assures us, 'That 'the very Heresies of the *Gnostics* had their composure and or- 'nament from Philosophie. Thence the *Æones*, and I know not 'what formes and Trinitie of man in *Valentinus*, who was of this *Gnostic* sect, as hereafter. And as the *Pythagoric* and *Platonic Ideas* contributed much to these *Gnostic Æones*, so also their Doctrines of *Demons*. Thus *Grotius* and *Hammond* out of him seem to make those διδασκαλίας δαιμονίων, *Doctrines of De-*
1 Tim. 4. 1. *mons*, mentioned 1 *Tim.* 4. 1. to be the character of the *Gnostics Theologie*, which so far as the *Gnostics* were types and forerunners of Antichrist his Demon-Doctrines and Apostasie, we may safely grant. Though, I conceive, that Prophetic character primarily refers to the Antichristian ἀγιολατρεία, which was but an *imitamen* of the Philosophers Δεισιδαιμονία, or *Demon-worship*, as hereafter: yet we may also take in the *Gnostic Æones*, as forerunners of Antichrists Saints, and Imitamens of the Philosophers Demons. And indeed these *Gnostic* ἴδεαι, *Æones*, as to their Origine and Office, seem much the same with the *Pythagorean* and *Platonic Demons*. For these *Gnostics* looked on their *Æones* as midling-Gods, or Mediators; which our Apostle seems to
Col. 2. 10, 19. strike at *Col.* 2. 10. *Ye are complete in him which is the Head of al principalitie and power. i.e.* (saies *Hammond* in his Paraphrase) 'By him you have knowlege enough to complete you, without 'such supplies as these, from the Doctrines and Divinitie of the 'Gnostics about their *Æones*, looked on by them as Divine 'Immortal Powers, of which, whatsoever they are, (if they be 'not Idol-nothings) be they Angels of a superior or second de-

'gree,

'gree, Christ is the Head; and they that have Christ, need 'not trouble themselves with these accessions. By which it is plain, that these *Gnostics* made their *Æones*, as *Mediators*, answerable to the *Philosophers* Demons, and Antichrists Saints; which were al erected as Mediators in the room of Christ. Therefore *v.* 18. we find mention of a Voluntarie humilitie and worship, which these *Pythagorising Gnostics* gave unto their *Angelic Powers* or *Æones*; which *ver.* 19. is stiled *a not holding the Head: i.e.* (saies *Hammond* in his Paraphr.) 'They that be guil-'ty hereof disclaim Christ, who indeed is the Head of his 'Church, the only Intercessor to his Father. The Apostle seems the more invective against these *Gnostic Æones* and *Mediators*, because they were but the fore-runners of Antichrist and his *Demons* or *Saints*. This seems to be the meaning of that Scrip-'ture, 1 *Joh.* 2. 18. *Ye have heard that Antichrist shal come, even* 1 Joh. 2. 18. *now are there many Antichrists.* The *Syriac* renders Ἀντίχριστος, משיחא רגלא, *i.e.* ψευδόχριστος, *a false Christ.* Such indeed were these *Gnostic Æones*, as the *Pythagorean* Demons, whence they sprang, and both the Parents and precursors of the great Antichrist and his Demon-Saints. I know *Grotius*, (and so *Hammond* who follows him) out of his too great favor for the *Roman* Antichrist, restraines this and other *Prophetic* discoveries of *Antichrist* to some Pseudochrist, or Antichrist started up in the Apostles times; such as *Barchochebas* amongst the *Jews*, *Apollonius Tyanæus* amongst the Pagans, and *Simon Magus* amongst the *Gnostics*: but this is too narrow a conceit to find room in any true Christian heart. Yet thus much we may allow him, and al other *Cassandrian* Patrones of the *Roman* Antichrist, that these holy Penmen, in their *Prophetic* discoveries of the great Antichrist, might have an eye on those *Pagan*, *Jewish*, and *Gnostic Antichrists* of their time, as fore-runners and Ideas of the great *Roman* Antichrist. And indeed 'tis our safest course to interpret Scripture in its largest sense.

But as to the origine of these *Gnostic Æones*, they were taken up in imitation of the *Grecian* Θεογονία, *Generation of the Gods*, begun by *Sanchoniathon* the *Phenician* Mythologist, who was followed herein by *Orpheus*, *Hesiod*, and *Pherecydes*, who was of *Phenician* extract, and spent a main part of his Philosophisings in the explaining this Θεογονία, *Genealogie of the Gods*: from whom we may presume *Pythagoras* his Scholar learned the same,

as

as also from the *Orphic Theologistes*, with whom he much conversed. Now the *Gnostics* applie the whole of this Pagan θεογονία, *Generation of the Gods*, to their αἰωνες, *Æones*, or *Angelic Powers*; which the Apostle seems to strike at, 1 *Tim.* 1. 4. *Neither give heed to Fables and endlesse Genealogies, which minister questions*, &c. *i. e.* (saies *Hammond* in his *Paraphrase*) 'warne 'thy flock not to heed those fabulose Pedegrees of the Gods, 'which under the name of *Æones* the *Gnostics* talke so much of, 'and so bring in many perplexe disputes. The like in his note on γενεαλογίας. 'Most of the Divinitie, saies he, of the *Gnostics* 'consisted of *Conjunctions*, and then from them *Genealogies*, how 'one thing joins with another, and begets a third, and applies 'al the Theologie and Genealogies of the Gods in *Orpheus*, &c. 'to the αἰωνες, *Æones*, as they called the Angels, &c. See *Iren. l.* 2. *c.* 19.

2. *The Gnostics wil-worship from Pagan Institutes.* Col. 2. 16, 18.

2. These *Pythagorising Gnostics* abounded much in *Wil-worship*, and *Superstitiose Ceremonies*, in imitation of *Pythagorean Institutes* and *Demon-worship*. This the Apostle seems to intimate, *Col.* 2. 16. *Let no man therefore judge you in meat and drink*, &c. As the *Gnostics* did. Then he addes, *v.* 18. *Let no man beguile you of your reward in a voluntarie humilitie, and worshipping of Angels, &c. i. e.* (saies *Hammond*) 'Let no man please himself, and condemne you, in point of worshipping Angels as 'Mediators to God, as if there were some special humilitie in 'so doing, &c. Which the *Gnostics* were guiltie of. Thence *v.* 20, 21, 22. he mentions sundry *Pythagorean Institutes* which these *Gnostics* assumed. And then *ver.* 23. he concludes, *Which things have indeed a shew of wisdome.* λόγον σοφίας, *a pretext* or *vain umbrage of Pythagorean wisdome*, &c. *In Wil-worship*, ἐν ἐθελοθρησκεία, *i.e.* according to the *Thracian*, *Orphic*, and *Pythagorean* Institutes, which abounded in *Wil worship*, and δεισιδαιμονία, *Demon-fear*. Θρησκεία signifies *Religiose Rites and Worship*, which *Plutarch* deduceth from the *Thracians*, among whom the *Orphic* Mysteries prevailed. Whence it is oft used to signifie *Superstition* and *superstitiose worship*, as *Col.* 2. 18. θρησκεία τῶν Ἀγγέλων, *the superstitiose worship of Angels*. So *Hesychius* interprets θρεσκὸς by δεισιδαίμων, *a superstitiose person*. Hence Ἐθελοθρησκεία signifies primarily, *a worship invented and instituted by the wil of man*. So it's taken *materially* and *passively* for any worship that receives its original Institution from the wil of man, not the

Ver. 23.

Col. 2. 18.

wil

wil of God. Thence *Hesychius* explicates ἐθελοθρησκείαν, by ἐθελοσέβειαν, *Wil-worship:* and *Phavorinus* expounds, ἐθελοθρησκεῖ, ἰδίῳ θελήματι σέβει τὸ δοκοῦν, *he worships according to his own wil, what seems good to him.* And because al such *Wil-worship* is in Divine estimation *superstition*, hence ἐθελοθρησκεία is here rendred by the old *Latin*, *Ambrose*, and *Erasmus*, *Superstitio*, q. *Supra statutum.* Such was the superstitious Wil-worship of the *Gnostics*, which they invented in imitation of the Philosophic δεισιδαιμονία, or *Demon-worship*, as hereafter, *C.* 2. *S.* 3. §. 10.

3. More particularly these *Gnostics* affected *Celibate*, and forbad Mariage, in imitation of the *Pythagoreans.* So *Theodoret* saith, that *Saturnius*, a Ringleader amongst the *Gnostics*, was the first amongst Christians that affirmed Mariage to be the worke of the Devil: and *Clemens Alex. Strom. l.* 3. saies, this was generally the Doctrine of the *Gnostics* So *Hammond* on 1 *Tim.* 4. 3. *Forbidding to marie.* 'Part of the character of these 'Gnostic Heretics is to interdict Mariages, and speak against 'them as unlawful.----These Heretics had much of their Do-'ctrine from the *Pythagorean* Philosophers, *&c.* Hence, 3. *Forbidding Mariage Pythagorean.* 1 Tim. 4. 3.

4. These *Pythagorising Gnostics* enjoined *Abstinence* from the flesh of Bestes, and several other meats, as *Col.* 2. 21, 22. *Touch not, taste not, handle not*; which were *Pythagorean* Injunctions assumed by these *Gnostics*, as before. So *Hammond* on 1 *Tim.* 4. 3. *Commanding to abstain from meats, &c.* See *Theodoret* and *Clemens Alex. Strom. l.* 3. of the *Gnostic Abstinences.* 4. *Abstinences.*

5. The *Gnostics* also, in imitation of the *Pythagoreans*, much addicted themselves to *Divination*, *Sorcerie*, and *lying wonders.* This was that which *Simon Magus*, the Father of the *Gnostics*, endeavored to render himself famose by, who would fain have purchased the gift of doing Miracles from the Apostles; but when that could not be, he gives up himself to the Devil for a purchase of the same; which, as the Ancients generally report, he grew famose for both amongst the Heathens and *Gnostic Gospellers.* Insomuch that *Hammond* and *Grotius* would fain restrain Antichrists *lying wonders*, 2 *Thes.* 2. 9. to *Simon Magus*, or such-like. 5. *Their Sorcerie, Divination, &c.*

6. These carnal *Gnostics*, notwithstanding their pretensions to spiritual Mysteries, professed and practised monstrose Sensualitie and uncleanesse. These seem struck at 2 *Pet.* 2. 18. ἀσελγείας, *lascivious waies.* Σέλγη, *Selga*, was a Town in *Pisidia*, ὅπου κακοῦς ἔζωι 6. *Their sensualitie and uncleanesse.* 2 Pet. 2. 18.

ζων οἱ ἄνθρωποι, καὶ ἀλλήλοις ἐκοινώνουν, *where men lived luxurioſely, and polluted themſelves by mutual uncleanneſſes.* Whence unclean perſons were termed ἀσελγεῖς, *eminently ſelgites*, α being here augmentative; as the Etymologiſt, *Suidas*, and *Bochart*. Whence *Plinie, Nat. Hiſt. l.* 15. *c.* 7. makes mention of *Selgitic Oil;* which theſe *Selgites* invented, to fortifie their ſpirits and nerves, debilitated by luxurie and uncleanneſſe. *Schmidius* and others give a contrary character of theſe *Selgites*; yet al agree in this, that ἀσέλγεια ſignifies *great luxurie* and *libidinoſe uncleanneſſe;* which the *Gnoſtics* were guiltie of. For, ſaies *Grotius*, they gave their *Philtra*, or *love-charmes;* and counted laſcivioſe deeds amongſt things indifferent. So *Jude* 12. ἐν ταῖς ἀγάπαις, *in your love-feſtes;* which theſe ſenſual *Gnoſtics* converted into fuel for their uncleanneſſe. The *Nicolaitans*, *Rev.* 2. 15. ſeem to be of this *Gnoſtic* Sect. He that has a mind to hear more of their monſtroſe wickedneſſe may conſult *Epiphanius* and *Irenæus;* who have laid them open.

Jude 12.

7. *Their Expiations, &c.* 2 Tim. 4. 4.

7. Theſe *Gnoſtics* had, in imitation of the *Pythagorean* Purifications, their *Expiations*. So *Grotius* on 2 *Tim.* 4. 4. τὺς μύθους. 'Theſe Fables (ſaith he) were concerning the Expiations of ſins, 'according to the *Chaldaic* and *Orphic Diſciplines*. In theſe a 'chief place was given to *Sea-water*, and thence to *fountain-'water, Scilla, ſulphur, bitumen, &c.* The *Gnoſtics* held alſo free-wil, as *Janſenius* informes us.

8. *They turned the Reſurrection into an Allegoric, as* §. 6.

8. Laſtly, to lay a ſure foundation for their wickedneſſe, theſe *Gnoſtics* denied the *Reſurrection*, turning al the Scriptures that tended to prove the Reſurrection into mere Allegories. So *Hymeneus* and *Philetus*, who were of this *Gnoſtic* ſect, 2 *Tim.* 2. 18. *Saying the Reſurrection is paſt already. i.e.* They turned the Scripture-relation of the Reſurrection into a mere Allegoric ἀνάστασις & παλιγγενεσία, in imitation of the *Pythagorean* and *Platonic Reſurrections*, as *Grotius*. Touching *Pythagoras*'s παλιγγενεσία, and its reſſemblance to the *Gnoſtic*, ſee *Court Gent. P.* 2. *B.* 2. *C.* 2. §. 8. Theſe were the noxious Infuſions of the *Pythagoriſing Gnoſtics*, who were herein but fore-runners of the *Roman* Antichriſt, as we ſhal fully demonſtrate, *Chap.* 2.

Pagan Philoſophie the cauſe of many Errors amongſt the Fathers, &c.

§. 8. As Pagan Philoſophie laid the foundation of the *Gnoſtic Hereſie*, ſo alſo of the great fundamental Errors, which have been ever ſince broched and revived in the Churches of Chriſt. And indeed herein we may not excuſe the *Greek* Fathers,

thers, who being many of them brought up in the Schole of *Alexandria*, and other Academies, where the *Greccanic Philoſophie* flouriſhed, dranke in therewith many *Philoſophic Errors* and *Infuſions*, which proved not a little prejudicial to the ſimplicitie of the *Chriſtian Theologie*. Thus *Juſtin Martyr*, having his ſpirit deeply drencht in *Platonic* Philoſophie, even to ſome degree of Intemperance; (1) he preſumed, *That Plato's Dogmes were not aliene from the Doctrine of Chriſt*; as *Apol.* 1. (2) Hence he aſſerted, *That ſuch as lived according to reaſon, albeit Pagans, as* Socrates, Heraclitus, *and ſuch-like, might be ſaved.* (3) He held, in imitation of the Philoſophers *Demons, that God committed the care of human affaires, and ſublunary things to Angels*; as *Apol.* 1. *p.* 44. (4) He was too much a Patron of *Moral free-wil*, in corrupt nature; as *Apol.* 2. Thus alſo *Clemens Alexandrinus*, ſo termed becauſe brought-up at *Alexandria* in *Egypt*, having been educated in Philoſophie, which then greatly flouriſhed in the Schole of *Alexandria*; he therewith imbibed many Errors, which he mixed with his Chriſtian Theologie. As (1) He held, *That Chriſt aſſumed fleſh; thereby to demonſtrate unto men their ſufficient forces to obey Gods Commandments*: whence alſo he aſſerted, *That obedience and inobedience was in our power*; as *Strom.* 2. Likewiſe, *That the precepts of God are ſuch as may be, or not be obſerved by us*; as *Strom.* 4. Yea *Strom.* 2. he ſaith, *That Faith alſo is in our power; becauſe infidelitie.* Which *Pelagian* Infuſions he imbibed from the *Stoic* Philoſophie; wherein his ſpirit was drenched. Yet *Strom.* 3. he aſſertes *efficacious Grace* for the production of al Moral good. And *Strom.* 2. he owns the *Infuſion of faith by God*; which he makes to be θεῖόν τι. (2) He aſſerted, *That thoſe who were before Chriſt, and lived honeſtly, were made juſt by the Law, and by Philoſophie, yet that they wanted faith in Chriſt*; *whence that in Hel they expected the coming of Chriſt and his Apoſtles; by whoſe Preaching there they were converted to believe in Chriſt, and ſo at length ſaved.* Again, *That none were perfectly ſaved by Chriſt before his coming*; as *Strom.* 5. 6. (3) He ſometimes aſſertes *Juſtification by Workes*: as in *Protreptico*, he ſaith, *Men might purchaſe Salvation by their own workes*: ſometimes he joines Faith and Workes together; as *Strom.* 5, & 6. (4) He held with the Stoics, *That perfection in Virtue was attainable in this life*; Strom. 6, 7. (5) He cals *Martyrie the purgation of ſin.* Strom. 4. But none imbibed more Philoſophic Er-

rors than *Origen*; as in what follows. How much Philosophie corrupted the Fathers, has been taken notice of by many Reformers; as by *Amesius*, *Bellarm. Enerv. Tom.* 4. *lib.* 6. *cap.* 1. 'It is evident, that the Fathers by and from Philosophie introduced into the Church various modes of speaking, specially of 'human Merits, and of the righteousnesse of the Gospel, which 'appear not in Scripture; whence there was occasion given and 'taken by the Scholemen of framing pernicious Errors. The like *Tilenus*, *Syntagm. part.* 2. *Disp.* 16. *Thes.* 31. 'Neither (saies 'he) did the Fathers introduce into the Church some Ornaments only from *Rhetoricians*, but also *Dogmes* from the Phi-'losophers Scholes, specially from *Plato*'s Academie; some also 'from *Zeno's* porch; which were incorporated by little and lit-'tle into the Church. At length things growing worse and 'worse, *Plato* being ejected by the Scholemen (successors of the 'Fathers) and *Aristotle* exalted into Christs chair, he does even 'engage in controversie with Christ about the Rule of truth, 'specially in the Doctrine περὶ τῶ ἐνδηχομένε ἢ αὐτεξσίε, *about con-'tingent and free-will:* although truely in this point the most 'ancient *Greek* Fathers had rather hear *Aristotle* than *Paul*. Thus *Tilenus*, who afterward himself fel into the same snare as to *Free wil*, &c.

Origen's Errors from Philosophie.

This in a more peculiar manner concernes the *Greek* Fathers, such as were brought up in the Schole of *Alexandria*, specially 'Origen, who being Scholar to *Ammonius*, that great Master of *Platonic* Philosophie, (whom some reckon to be a Christian) follows his Masters steps in endeavoring to reforme *Platonic Philosophie*, and reduce it to the forme of *Christian Theologie*; wherein he came infinitely short of his designe: for he did by these his vain attemts, but the more *sophisticate* and *adulterate Divine Theologie*; not only by his many *Platonic Allegories*, but also by those several *Philosophic termes* and errors which he mixed with the Doctrines of Faith, namely his αὐτεξσιον, or *free-wil*, his *Pre-existence of Souls*, &c.

Ludov. Vives in *August. Civit. lib.* 9. *cap.* 11. tels that from *Plato*'s Demons *Origen* without dout derived his Error in asserting that Mens Souls were changed into Demons, and these again into Mens Souls, as in *Lib.* περὶ ἀρχῶν.

Origen the Founder of Pelagianisme.

1. The *Pelagian* Errors came from *Origen*. *Jansenius*, *August. De Hæres. Pelagian*, *Tom.* 1. *l.* 6. *c.* 13, &c. gives us a particular and

and large account, how al the *Pelagian* Dogmes were formed out of *Origen*'s Philosophic Contemplations. (1) 'The *Pelagians* (saith he) were severely reprehended by *Augustin*; for making Indifference to Good and Evil, with the exclusion of Necessitie as to one part, essential to the libertie of the wil in every state. For this is the most principal basis of the whole *Pelagian* structure; which *Origen* entirely delivered: For he was so far fond of this Philosophic libertie, and a Patron of this indifference to Good and Evil; as that he decreed man without this was to be reckoned among Brutes and Stones. Hear *Origen* discoursing of this libertie, *Lib.* 1. περὶ ἀρχῶν, *C.* 5. *And by consequence it is from us, and in our motions, that we are blessed or holy, &c.* See *Jans. p.* 150. (2) *Origen* every-where inculcates and cries up the sufficience of Natures Law to live wel. As *Lib.* 2. in *Rom. Jans. c.* 14. *p.* 151. (3) Touching *Grace* and its *Merit*, the very error of *Pelagius* and the *Massilienses* is delivered by *Origen*; as also touching the *perfection of Justice*, and ἀπαθεία. As *l.* 4. in *Rom.* And in his Books περὶ ἀρχῶν, his scope is to shew; *That the Providence of God doth governe immortal souls according to the merits of each*, as *Jansen. c.* 15. *p.* 152. (4) *Origen*, as *Pelagius*, utterly overthrows *Election*, *Predestination*, and *Vocation according to the purpose of God.* *Jans. c.* 16. *p.* 152. (5) Al the Glosses of Scriptures touching Original sin and Grace, which the *Pelagians* abuse, yea the whole systeme of *Pelagian* Errors *Origen* preformed; as it sufficiently appears by his Comments on the Epistle to the *Romans*, specially on *Ch.* 5. and his Books περὶ ἀρχῶν. *Jansen. c.* 17. *p.* 153. gives this as the root of al *Origen's* Errors, namely the Ubertie and Fecunditie of his Wit too much immersed in vain Philosophie; as hereafter, §. 10. and *C.* 2. *Sect.* 1. §. 4.

2. *Origen* gave also a great foundation and improvement to *Arianism* from the *Arian Heresie*. (1) By asserting that ὁ λόγος, *the Word*, *Joh.* 1. 1. is taken only *Metaphorically*, and *Ideally*, according to the *Platonic* mode; as in what immediately follows §. 9. (2) He held also, *That the Son of God saw not the Father; because he was a creature made, not borne the Son of God: that the Son, who is the Image of the Inviſible God, compared with the Father, was not Truth; i.e.* True God. *That God the Father was an incomprehenſible Light; but Chriſt, if compared with the Father, was a very poor ſplendor; which yet with us, by reaſon of our* *Arianism from Origen.*

im-

imbecillitie, may ſeem very great. That the Son was not Bonitie it ſelf, but a certain air or image of Bonitie; ſo that he could not be termed abſolutely good, but only with an additament, A good Paſtor; or the like. As *Hieronym. Epiſt. ad Avitum.* (3) He ſaid alſo, *That the Holy Spirit was the third in Dignitie and honor after the Father and Son, yea inferior to the Son;* as *Hieronym. ad Avitum.* Who alſo in *Epiſt. ad Pammachium,* ſaith, *That he ſpoke il of the Son; but worſe of the Holy Spirit.* (4) He held, *That the Father contained althings, the Son was only in Rational Creatures, and the Holy Spirit only in Believers;* as *Athanaſius, Quæſt.* 71. *ad Antiochum,* relates. Theſe notions about the *Trinitie* he imbibed from that *Platonic* Philoſophie then taught in the Schole of *Alexandria,* wherein he was inſtructed; which acknowleged a Τειὰς, *Trinitie*; namely, [1] ὁ πατὴρ, *the Father*; whom they made to be τὸ ἀυτὸν, *the ſupreme Being:* [2] ὁ νὸς, *the Mind,* or ὁ λόγ☉, *the Reaſon*; whom they made inferior to the firſt: And [3] ἡ ψυχὴ τὸ κόσμυ, *the mundane Spirit*; which they made inferior to both the former. And hence *Origen* traduced his *Trinitie;* which gave the original Exemplar to *Arianiſme.* Whence *Epiphanius,* in *Epiſt. ad Joannem Hieroſolymitanum,* cals *Origen, the Father of Arius:* and *Hieronymus Epiſt. ad Pammachium,* ſtiles him, *the Ocean and Fountain of Arius.* And *Socrates, l.* 4. *c.* 21. with others, related, that the *Arians* frequently uſed Teſtimonies taken out of *Origen's* Books. See *P.* 4. *B.* 2. *C.* 6. §. 4.

Poperie from Origen.

3. *Origen* by his *Platonic* Philoſophemes, gave a great advance to the whole Syſteme of *Papiſme,* or *Antichriſtianiſme.* (1) He gave the firſt lines to al *Myſtic Theologie,* by turning al Scriptures, even the moſt plain into Allegories, according to the *Platonic* mode, of which more hereafter, *Chap.* 2 *Sect.* 1. §. 1. (2) He was the firſt Founder of *Monaſtic Life, Abſtinences, and Auſterities.* [1] He emaſculated himſelf, *i.e.* extinguiſhed *virilitie,* thereby to preſerve Chaſtitie. [2] He underſtood thoſe Precepts of our Lord, *againſt having two coats, ſhooes, and making proviſion for the morrow,* in a literal ſenſe, as belonging to al Chriſtians; and thence affected voluntarie Povertie, as the Monkes of *Egypt* his Succeſſors. [3] He abſtained from neceſſarie food, as the *Pythagoreans,* and *Popiſh* Monkes; whereby he endangered his health. [4] He affected ſuperſtitioſe ſanctitie and ſeverities, abſtaining from neceſſarie ſleep, lying on the ground, *&c.* as Monkes. (3) He held *human merits,* and *juſti-*

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fication by workes, placing Mans *Satisfactions*, *Tears*, *Contrition*, and other *good workes*, as the causes of Remission of Sins. So in his *Hom.* 24. on *Numbers*, *and* 24, and 23, on *Joshua*, and *Hom.* 1. in *Ezech.* (4) He asserted, with the Papistes, *Perfection in this life*, namely, *that Saints may extinguish al the fome of sin in this life, and so satisfie the Law.* Of which see *Lib.* 1. in *Job*, *Hom.* 8. and *Hieron. ad Ctesiph. adverſ. Pelagianos.* (5) He was the first that introduced *Purgatorie*, from the *Platonic* Schole at *Alexandria*, into the Church of God. *Plato*'s notions of *Purgatorie* see in what follows, *Chap.* 2. S. 3. §. 11. And *Origen* in imitation hereof held, *That some sins were purged out here, but others passed with us into the next life, where they were by the torment of fire purged out.* Of which see his *Hom.* 8. in *Leviticus*. *Hom.* 2, & 3. in *Psal.* & *Hom.* 14. in *Jeremie*.

Other Errors of Origen.

4. There were many other great Errors asserted and introduced by *Origen*, from that *Platonic* Schole at *Alexandria*, and its corrupt Infusions. As (1) he held *the pre-existence of Souls*. Thus *Plato* in his *Timæus*, and elsewhere he saith, *That al Souls were produced at once, and distributed into the Stars*, &c. So *Nicephorus*, *lib.* 5. *c.* 23. *Augustin. lib.* 2. *de Civit. Dei. c.* 23. as *Epiphanius*, *Hieronymus* and *Suidas* relate, that *Origen* held, *Human souls to have been before bodies, and that for their sins they were chained to bodies:* which was a great Philosopheme among the *Platonistes*. (2) *Hieronymus*, *Epist. ad Avitum*, & *Apol.* 2. *adversus Ruffinum*, assures us, that he held, in imitation of *Pythagoras* and *Plato*, μετεμψύχωσιν, or *the Transmigration of Souls from one Bodie into another.* (3) He held, *That the Devils and souls of the wicked should be at last saved, and that after long punishments they should be associated to the good Angels.* Thus περὶ ἀρχῶν, *l.* 1. *c.* 6, 8. *Hom.* 9. in *Jerem.* which also is related by *Theophilus*, *Epiphanius*, *Hieronymus* and *Augustinus*. So *lib.* 2. *contra Celsum*, he saith, *That the soul of Christ divested of its bodie converted many souls.* (4) He denied *the Resurrection of the flesh*, affirming, *that our Bodies after the Resurrection should be round, aereous, and not of the same substance they now are.* Thus *de Resurrect. l.* 4. & *Expos. in Psal.* 1. as *Hieron. ad Pammachium*.

How many and great the Errors of *Origen* were, which he imbibed from the *Pythagorean* and *Platonic* Philosophie in the *Alexandrine* Schole, is more fully explicated by *Hieronymus*, in *Epistolis ad Avitum*, and *Pammachium*, and *Oceanum*, *Tom.* 2. *Oper.*

Oper. p. 190. Also in *Apolog. adversus Ruffinum.* These his Venimous Errors began first to be espoused by the Monkes of *Egypt*, who dranke in the same with much greedinesse, and diffused them throughout the whole masse of their Mystic Theologie, which gave great contestes among the Churches of those times, as *Baronius* has wel observed on the year 256. *Alexander*, *Eusebius*, *Didymus*, and others, studiosely endeavored the defense of *Origen*; but *Methodius*, *Eustachius*, *Apollinarius*, *Anastasius*, *Theophilus*, *Hieronymus*, *Athanasius*, *Augustinus*, and many other of the Fathers; and more particularly the *Constantinopolitan* Council, *An.* 551. condemned *Origen* of many Pestilential and prodigiose Errors, imbibed from *Ethnic* Philosophers. *Cluverus* in *Apocalyps. Tom.* 2. *p.* 315, *&c.* applies that character, *Rev.* 8. 10, 11. *And there fel a great Star from Heaven, burning as it were a lampe, &c.* unto *Origen*; who, as *Severus Sulpitius* observes, *in what he did wel came short of none after the Apostles*; *but in what he erred, none was worse.* That this Texte, *Revel.* 8. 10, 11. pointes out *Origen*, *Cluverus* proves, (1) from the time of this third Trumpet, which answers exactly to *Origen.* (2) From the several parts of the character: [1] *He burned as a lampe*, which notes his spiritual gifts, as *Mat.* 5. 15. *Joh.* 5. 35. [2] Yet *he fel from Heaven*; *i. e.* from his spiritual celestial Light, into miserable terrene darknesses of *Ethnic* Philosophie. [3] *He fel upon the third part of the rivers and fountains of waters*; *i.e.* on the People and Ecclesiastic Assemblies, which were corrupted by him. [4] *And his name was wormewood*, namely by reason of the extreme bitternesse of his Dogmes and superstitiose severities.

Rev. 8. 10, 11.

But to conclude *Origen's* Character, the original springs of these his monstrose Errors seem these. (1) The natural Luxuriance of his exorbitant phantasie; which recreated it self in the Allegoric mode of the *Platonistes*. (2) His despising the simplicitie of the Scriptures, and Christian Theologie. (3) His too great confidence in his own parts; and presuming himself to be wiser than others. (4) His affectation of new Termes and Modes of interpreting Scripture. (5) But most of al his insolent abuse of Divine Mysteries and Truths; by reducing the same to *Platonic* Philosophemes. Hence *Basil*, *Hom.* 3. *Hexaem.* severely redargues *Origen's* Allegoric Mode of *Theologising*: and elsewhere he termes it, μυθικὸν ἀνάπλασμα, a *fabulose figment. Greg. Nazi-*

Nazianzen, Orat. 42. stiles *Origen*'s way of commenting ὀνειρεκτικὸν, *worthy of a conjector of Dreams*; in allusion to the ὀνειρεκτικὰ of *Artemidorus*, and *Apollonius Attalus*; as before, *L.* 1. *C.* 3. §. 8. *Greg. Nyssenus*, in *Cant. Præfat. & l. de ho. opat. c.* 18. disputes sharpely against the *Deliries* or *sick Dreams* of *Origen*. *Cyril Alexandrin. in Act. Concil. C P.* stigmatiseth *Origen* with the character of Antichrist: Ὠριγένης καθάπερ τὸ τῆ ἐρημώσεως βδέλυγμα ἐν μέσῳ τῆ ἁγιωθῆς ἐκκλησίας γεγένηται, *Origen has started up in the midst of the true Church, as the Abomination of Desolation. Epiphanius, in hæres.* 64. hath writ severely against *Origen*'s Errors, whom he termes ἐθελόσοφον, *self-willed sophist*, or *one tenacious of his own sentiments in wisdome.* And he termes his Doctrine, ἀτοπίαν καὶ ὀλέθριον διδασκαλίαν ἐν πολλοῖς μέρεσι τῆς πίστεως ὑπενεγκόμενον, *Absurditie and pernicious Doctrine in many parts of faith*; &c. Whence the *Greek* Theologues in the fifth Oecumenic Council anathematised him for his Errors. Of which see more, *Vincentius Lyrinensis, lib. adversf. Hæres. c.* 23. How much these Primitive Churches were infested by Errors imbibed from *Ethnic* Philosophie, specially those of *Origen* and the Schole of *Alexandria*; has been wel observed by that great *French* Divine *Morelius*, in his *Discipline de l' Eglise, liv.* 2. *chap.* 6. *pag.* 101. 'Human Philosophie has corrupted many, who desirous to mixe it 'with the Gospel, disfigured the Doctrine thereof, and at length 'made of it a pure Human Philosophie. This happened not al 'at once, but by little and little, until it came to darken Grace. 'For *Origen* endeavoring to exhort men to performe workes 'worthy of their Vocation, extolled good workes without measure: and the more to awaken men hereto, he gave them to 'understand, that these good workes were in their power and from 'their Free-wil. Which opinion opened the dore to the *Pelagians*.——In general the ignorance of al Science has produced 'great evils: but yet the greatest part have had their source from 'Reason, Human opinion, and Philosophie; which for this reason *Tertullian* rejected and banished from the Church, as being the mistresse of Heresies. Agen, *liv.* 3. *chap.* 14. *pag.* 260. *Morelius* addes, 'That Philosophie and Curiositie corrupted this 'noble Schole of *Alexandria*; and by consequent the Church 'Which ought therefore to be carefully avoided; because these 'two evils are natural to Scholars, who not contenting themselves with the simplicitie of the Gospel, are ambitiose to beau-

'tifie it with human ornaments of Eloquence and Philosophie; 'and from a rage to get knowlege would fain mount up higher 'than their very Doctors.

We find this *mysterie of iniquitie* excellently laid open by *Owen*, *Theolog. lib. 6. cap.* 8. where he shews us, how this Pagan Philosophie at first crept in amongst the Fathers, to the great prejudice of Christian Theologie. 'The sacred *Chorus* (saies he) of 'the Apostles being removed, Satan again attemted the cor-'rupting of Evangelic Truth, and that not without successe. 'For what he could not accomplish by open assault, he gradu-'ally obtained in defense of the Truth. For after the Apostles 'were removed, the Patronage of Truth came into the hands 'of Learned men. Of this number were *Clemens*, *Origen*, &c. 'whom it sufficed not to use the Word and Spirit of God a-'gainst the enemies of Truth, but they were pleased to engage 'also with reasons drawen from secular learning. And it hap-'pened in progresse of time, that these Philosophic arguments, 'which these learned men used in the defense of Truth, yea the 'very termes and words, were estimed as necessary parts of Re-'ligion. But this Philosophic fatal evil did in a more particular 'manner infect the Church after the *Peripatetic* Philosophie, '(which for some ages had lain neglected) began to please Stu-'dents in good literature. For this Philosophie of *Aristotle* being 'revived and adorned by the *Mahumedan Arabians*, and thence 'sucked in by the Scholemen, they utterly abrogated the E-'vangelic Theologie. And as many of the Fathers thus corrupted the Doctrine of the Gospel by Philosophic *Notions* and *Infusions*; so in like manner the *Worship* of the Gospel was by their assuming Philosophic termes and rites greatly corrupted. *Pythagoras*, *Plato*, and other of the Philosophers had, in imitation of the *Jewish* Church, their τελετὰς, ἐποπτείας, &c. And the *Greek* Fathers in imitation of these Philosophic Rites, cal their Sacraments and other Mysteries by the same *Names*; yea assume many of the same Rites to clothe Christs Mysteries withal. Thus the spurious *Dionysius Areopagita* cals the Eucharist, τελετὴν τελετῶν. And *Casaub. Exer.* 16. c. 43. assures us, *that when the first Christians cal their Sacraments Teletas*, &c. these and the like Names were transferred from the Sacreds of the Pagans. The *Grecians* called the Deification of the Heroes ἀποθέωσιν. Hence among the Fathers, specially such as were Popishly inclined, θέωσις, and

Of these Teleta, see Court of the Gentil. par. 1. B. 1. c. 9. §. 10.

and ἀποθέωσις is attributed to Saints. But of this more fully in what follows of Antichristian Rites, *Ch.* 2. *S.* 3. §. 11.

§. 9. But to descend to particulars. 1. Al those hel bred, black Errors, which struck at the Deitie of Christ, had their foundation in *Pagan Philosophie*. Such were the opinions of *Samosatenus*, *Arius*, &c. As for the Heresie of *Samosatenus* and its traduction from Pagan Philosophie, we find a good account in *Melancthon*, *Chron. lib.* 3. of the state of the Church under *Valerius* and *Aurelianus*: 'Paulus Samosatenus, (saies he) who fel upon the blasphemie of *Ebion* and *Cerinthus*; had this occasion for his Errors: *Plotinus* the Philosopher (who was Scholar to *Ammonius*) reading in the Schole of *Alexandria*, had mingled with his Philosophie Allegories touching the *Eternal Word*. And in as much as there were many debates about these things from the writings of the Ancients, *Paulus Samosatenus* drew thence his impostures; and maintained, *that Jesus Christ was only man*; and that by ὁ λόγος, *the word*, *Joh.* 1. 1. We may not understand any person subsistent; but the declaration and word of promise. These Reveries were received with much applaudissement by curiose spirits; and particularly by *Zenobia* Queen of *Arabia* and Dame of *Antioch*: by whose means *P. Samosatenus* was maintained secure for ten years space. This Heresie of *Samosatenus* denying the Divinitie of Christ was revived by *Arius*; and that from the very same foundation of *Platonic Philosophie*, yea in the very same Schole of *Alexandria*. This is wel explicated by *Aquinas*; *Sum. part.* 1. *Q.* 32. *A.* 1. 'We find, saith he, in the Books of the *Platonistes*, *That in the beginning the Word was*: by which Word they understood not a person in the Trinitie, but an *Ideal Reason*, by which God made al things——whence sprang the Error of *Origen*, and *Arius*; who followed the *Platonistes* herein. So again in what follows, *Q.* 34. *Art.* 1. *Aquinas* assures us; That *Origen* laid the foundation of *Arianisme*, by affirming, *That the Word in Divine maters, signified only Metaphorically; not properly*. That *Arius* also had his Infusions from the *Platonistes* in this Schole of *Alexandria* is evident: For *Arius* was a Presbyter in this Church, and Student in this Schole, where the *Pythagorean* and *Platonic* Philosophie was at this time wholly in request; (for *Aristotle* came not in play til afterward) which the learned Christians *Clemens Alexandrinus*, *Origen*, &c. made use of as a *medium* to

1. *The Samosatenan & Arian Heresie from Pagan Philosophie.*

illustrate and prove the great mysteries of Faith touching the Divine λόγος, *word*, mentioned, *Joh.* 1. 1. hoping by such *symbolisings*, and claiming kindred with these *Philosophic notions* and traditions (originally *Jewish*) touching the *Platonic* λόγος, υἱὸς & τειὰς, they might gain very much credit and interest amongst these *Platonic Sophistes*. Hence these learned Fathers *Clemens* and *Origen* made it their business to lay open the cognation betwixt *Pagan Philosophie* and the Mysteries of the Gospel; proving, that Philosophie was but a reflexe beam, or broken derivation and tradition of Sacred Revelation. Which designe and undertaking had been of excellent use, had these learned Fathers withal discovered the Vanitie and Corruptions of *Pagan Philosophie* as then constituted: but this they were so far from undertaking, as that they assumed a considerable part of the *Pythagorean* and *Platonic* Philosophie, both *Mater* and *Forme*, and mixed it with their *Sacred Theologie*; and so out of al framed an Image like that of *Nebuchadnezar*, *Dan.* 2. 31, 32. And amongst other *Platonic Mysteries*, that of λόγος, the *word*, on which *Ammonius* and *Plotinus* had much commented, was taken and applied to the Divine λόγος, *Word*, explicated by *John*; which gave occasion and foundation to many Philosophic debates and contestes in the Schole and Church of *Alexandria*; as also to the Heresie of *Arius*, as it had done to that of *Samosetanus* before. This is wel taken notice of by that great *French* Reformer *Morelius*, *Discipl. liv.* 2. *chap.* 4. *pag.* 87, 88. 'It has been 'the custome (saies he) to use Disputes in many places, whence 'many inconveniences may follow: For such Disputes tend only 'to awaken and discover the spirit, whence follows much pre-'sumtion and ostentation, and the starting of high and curiose 'Questions; which may afterward trouble the Church. The 'Arian Heresie had its rise from the particular conferences of 'learned men in the citie of *Alexandria*. Indeed *Constantine* 'sharply reprehended these curiose Disputes, *&c.* The same may be applied to the *Photinian* Heresie, which was the same with the *Arian* and *Samosatenan*. Of which see *Melanchton*, *Lib.* 3. of the Churches conflict after *Constantine*. We have before touched on this (*Chap.* 3. §. 2, 3. of Book 1.) out of *Justinian*, who acquaintes us, that these *Philosophic Notions* about the *Platonic* λόγος & τειὰς, which supposed a real difference in nature betwixt the ὁ πατὴρ, *the Father*, ὁ λόγος, *the Word*, and ψυχὴ τῦ κόσμυ, *the*

the Soul of the World, gave occasion to the *Arian* Heresie. See *Justinian* in 1 *Joh.* 1. 1. and *Origen*'s influence on *Arianisme* in what precedes, §. 8.

§. 10. Another great *fundamental Error*, which received spirit and life from *Pagan Philosophie*, is *Pelagianisme*; which strikes diametrically at the free efficacious Grace of Christ, (as *Arianisme* at his Divinitie) and containes in it much of the spirit of Antichrist. We have before in what was laid down touching the Vanitie of *Pagan Ethics*, *B.* 1. *C.* 2. §. 4. proved, that the Philosophers generally asserted a *Moral power*, or *Free wil*, in al men to performe virtuose actions. They had their ὀρθὸς λόγος, *right Reason*; their εὐφυΐα, *good nature*; αὐτεξέσιον, *free-wil*; τὰ ἐφ' ἡμῖν, *things in our power*, and *seeds of virtue*, which they made the spring of al their good workes. These notions the *Greek* Fathers, specially *Origen*, (who was bred up amongst the Philosophers in the Schole of *Alexandria*) sucked in with too much greedinesse, who made them the foundation of his Exhortations to good workes, which he cried up without end or measure; and to awaken Christians more effectually hereto, he took up this *Philosophic principe*, *That it was in the power of mens free-wil to performe the same.* This laid the foundation for the *Pelagian* Heresie, as we have before observed out of *Morelius*, and we find this excellently opened to us by *Jansenius*, in his *Augustinus*, *Tom.* 1. *lib.* 6 *cap.* 13, *&c.* 'Amongst al (saies he) that 'preceded *Pelagius*, I find no more skilful Architect of the *Pelagian* Heresie than *Origen*; who gave origine to many Heresies, which for some ages after his death infested the Church; 'specially by his Books, περὶ ἀρχῶν. But there was none that he 'did more exactly forme than the *Pelagian.* Neither wil you 'easily find any Dogme, one excepted, used by *Pelagius*, or *Julianus*, against the Church, or any interpretation of Scripture 'favoring that Heresie, which *Origen* did not forme to their hands: so that sometimes they use the very words of *Origen* a-'gainst the truth; which, because it may seem incredible to 'some, I wil a little more fully demonstrate. Which he does, (1) From *Origen*'s asserting an *Indifference of Free wil.* (2) From his supposing the Law of Nature sufficient to guide us to live wel, *&c.* (3) From his pleading for Merits, and perfect Righteousnesse, and ἀπάθεια. (4) From his overthrowing the Doctrine of free Election, Predestination, *&c.* (5) From his denying or lessen-

2. *Pagan Philosophie the cause of Pelagianisme.*

Origen laid the foundation for Pelagianisme.

lessening Original Sin and Grace, as it appeareth by his Commentaries on the Epistle to the *Romans*, specially on *Chap.* 5. as also his Book περὶ ἀρχῶν. And then he addes *cap.* 18. that the whole of this Heresie had its foundation in the *Pythagorean*, *Stoic*, and *Peripatetic* Philosophie. He also acquaints that the *Origenists*, or *Monkes* that followed *Origen* and his Doctrine in *Egypt* and *Palestine*, aspiring after a Monkish Perfection and Religiose life embraced these Infusions of *Origen*, from whom the *Massilienses* and *Pelagians* traduced their Heresie. *Hieronymus Adversus Pelag. ad Cteſiphontem*, assures us, *That the Doctrine of Pelagius was but a branch of Origen's*. And the same *Hieronymus*, *Apolog.* 1. *adversus Ruffin.* saith that *Origen* held, *That God chose men, not that they might be holy, but for their foreseen sanctitie and holinesse:* which made way for that great *Pelagian* Error, touching Election from the prevision of good Workes. More touching the Traduction of *Pelagianisme* from *Origen's* Dogmes, see what precedes §. 8.

That Philosophie was the cause of *Pelagianisme* also, *Godeau*, that great *French* Historian in the Life of *Augustin*, *Liv.* 2. *Chap.* 2. *p.* 200. demonstrates thus,' Nevertheless the Philosophie 'of *Aristotle* and *Zeno* seems to have contributed much to *Pe-* 'lagianisme. And if *Tertullian* has named the Philosophers *the* 'Patriarches of Heretics, that is particularly true in regard of 'the *Pelagians*; who, if we may so speake, are descended in a 'direct line. For the first Error of *Pelagius* was touching the 'perfection of justice and *impeccabilitie*, which he held a man 'might attain to in this life. Which is the same with the *Apa-* 'thie, or the exemtion from passions; which the *Stoics* attri- 'buted to their wise man. And albeit *Aristotle* and the New 'Academics held, *That a wise man is capable of passions, but vir-* 'tue consistes in the moderation of them; yet both one and t'other 'agreed in this, *That virtue came from man, not from God.* And 'Cicero explicating their Doctrine, saith, *Who ever gave God* 'thankes for being a good man? And *Seneca* saith, *There is a* 'good, which is the cause of a blessed life, namely to confide in a 'mans self. Lo, the Abregement of the *Pelagian* Doctrine!—— 'Philosophie furnisht the *Pelagians* not only with *Materials* to 'build their *Fortereſſe* against the Church, but also with *Armes* 'to defend it. And *Augustin* doth reproach *Julian*, with the 'subtilities of Logic, which he had learned, *&c.* As Vanitie

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'and Pride is the character of Human Philoſophie, ſo alſo of 'the *Pelagian* Hereſie; and it is its ſpecific difference: For if 'a man examine al its propoſitions, he ſhal find in them a ſpirit 'of pride in the moſt inſolent degree.——We have a ſecret 'deſire of Independence which is graven on the very *fund* of our 'corrupt nature. Thence one being asked why *Pelagianiſme* did ſpring up in al Ages, anſwered, becauſe there were *Pelagianæ fibræ*, certain *Pelagian fibres*, or ſmal venes of *Pelagianiſme* in the hearts of al.

Janſenius likewiſe tels us, *Tom.* 1. *lib.* 7. *cap.* 17. That the *Greek* Fathers, out of too great opinion of *Origen* and his Commentaries, ſucked in from him the ſame opinions about Free-wil; which *Chryſoſtome*, *Oecumenius* and *Theophylact* were too guilty of *Origen*'s opinion for Free-wil ſee in his *Philocalia*, *cap.* 21, 23, 25, 26, *&c.* This may ſerve as a reaſon why *Pelagius* found ſo much favor from the *Greek* Fathers in the Council of *Dioſpolis*, *An.* 415. That *Pelagius* himſelf received much of his Hereſie from theſe *Origeniſtic Monkes* ſeated in *Egypt*, with whom he had converſation whileſt in thoſe parts, may hereafter appear, when we come to treat more fully of *Pelagianiſme* revived by the Scholemen. It ſufficeth at preſent to ſhew, what foundation was laid for the *Pelagian* Hereſie by the *Greek* Fathers, ſpecially thoſe of the *Alexandrine* Schole; who out of a vain deſigne to gain reputation to the Chriſtian Theologie contempered ſome of the purer and more reformed parts of the *Pythagorean* and *Platonic* Philoſophie therewith, to the great prejudice, yea corruption thereof, which Antichriſt afterwards makes uſe of for the exaltation of his throne, and introduction of his *Myſtical*, *Scholaſtic*, *Canonic Theologie*, as it follows, *C.* 2. *S.* 1. §. 1, *&c.*

But to give a Summarie account of the riſe and progreſſe of *Pelagian* Dogmes, *Bradwardine* in his Preface to his never-enough to be admired Book *De Cauſa Dei*, againſt the *Pelagians*, tels us; that the *lapſed Angels* were the firſt Founders of this Sect, who depending on their mutable Free-wil, though then Morally holy, fel from their Dependence on Divine Grace, into that miſerable ſervitude of ſin they are now chained under. The ſame Error *Auguſtin*, *Aquinas*, and other *Antipelagian* Scholemen make to be the cauſe of *Adam*'s Fal. And if his Moral Free-wil when void of Sin could not preſerve him from falling into ſin and miſerie, when he depended thereon, how is *A Summarie of Pelagianiſme.*

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it poſſible that *corrupt Free-wil* in his lapſed poſteritie ſhould raiſe them up to a ſtate of Union and Communion with God, from whom they are now, by reaſon of the ſpiritual death and ſervitude of Sin, ſo far diſtant? *Bradwardine* alſo makes *Pelagianiſme* to have been avouched and owned by *Cain*, *Nimrod*, *Nebuchadnezar*, and other forerunners of Antichriſt. That it was the πρῶτον ψεῦδος of the *Phariſees* is moſt evident both from Sacred Scriptures, as *Luk.* 18. 9, 11. and elſewhere, as alſo by the general conſent of ſuch as have written of the *Phariſees*, *Druſius*, *&c.* In the Primitive Chriſtian Churches this *Pelagian* Infuſion was diffuſed among the *Gnoſtics*, and other legal carnal Chriſtians, even in the Apoſtles daies; as ſeems evident by their Epiſtles, which elſewhere, if the Lord pleaſe, we ſhal make apparent. But the principal founder of this *Pelagian* Placite in the Primitive times was *Origen*, as *Janſenius* has incomparably wel demonſtrated in his Hiſtorie of *Pelagianiſme*. From *Origen* and his Sectators the Monkes of *Egypt*, *Pelagius*, the reproche of our ancient *Britaines*, imbibed his venimous Infuſions, which proved the vital ſpirits of Antichriſt that man of ſin.

Auguſtin's Zele againſt Pelagianiſme.

To give check and confuſion to theſe proud ſentiments of that *Pelagian* Antichriſtian party God raiſed up *Auguſtin* for the ſuccur of his poor bleeding Church, againſt the moſt peſtiferous Hereſie that ever infeſted it. He was a perſon of prodigioſe natural acumen and Capacitie: he had an ample vaſt ſoul, filled with Divine *Lights* and *Heats*: he was indeed the Reſtaurator of the ancient Faith in this point, and Doctor of Grace, being indeed an infatigable and invincible champion of *Free-grace* againſt *Free-wil*: He penetrated al the ſecrets of the *Pelagians*, and opened their Vanitie: he entred by the conduct of Gods Spirit into the very bowels of corrupt Nature, and anatomiſed al its ſubtile Receſſes and Diverticules: He deſcended into the darkneſſes of the blind mind, and diſcovered its venimous influences on human Acts: He alſo manifeſted the feebleſſes and impotence of the corrupt Wil as to what is ſpiritually good: He made a perfect Anatomie of the old *Adam*, diſſecting the ſmal fibres thereof. And this *Pelagian* Hereſie, which may wel be ſtiled the *Hereſie of corrupt Nature*, *the daughter and mother of Pride*, did but the more inflame his zele for Divine Grace, and increaſe his profound Humilitie: and whereas the pride of mans ſpirit takes great ſatisfaction in ſuch

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fleſh-pleaſing notions, his incomparable Humilitie led him to a more implacable enmitie againſt them: and being fortified with the armor of Divine Light and Grace, he confounded the Fautors of *Pelagianiſme*, and Patrones of corrupt Free-wil, diſcovered their puerile ignorant Sophiſmes, and impudent Blaſphemies; as alſo contemned their reproches and calumnies. He explicated his Hypotheſes with claritie, and demonſtrated them with invincible force, ſpecially in his two laſt pieces; thoſe he writ againſt the Semi-pelagians, *of the Predeſtination of Saints, and of the gift of Perſeverance.* We have an incomparable Syſteme of al his choiſeſt ſentiments about Grace collected by that great Patrone of *Free-Grace*, and Impugnator of *Free-wil*, *Janſenius*, in his *Auguſtinus*; where alſo we find an excellent account of *Auguſtin*'s Life, and Zele againſt the *Pelagians:* the like in *Godeau*, *La Vie de St. Auguſtin.* And becauſe ſome of late have thought *Auguſtin* too warme and paſſionate in his Zele againſt the *Pelagians*, I ſhal give an abbreviate Idea or character of his ſpirit and zele for God, which is more copioſely and lively delineated by *Godeau*, that great *French* Hiſtorian, in the forementioned Hiſtorie of *Auguſtin's Life.* *Auguſtin* was a wonder of nature for Parts, and a miracle of Grace for Pietie. It were eaſie to find admirable Parallels between thoſe two great men, *Paul* and *Auguſtin*, which *Godeau* cals the ancient and new Apoſtle of Jeſus Chriſt. *Auguſtin* obſerved in *Paul* an admirable Fidelitie, a celeſte Eloquence, which was by ſo much the more capable to prevail, by how much the leſſe human. He alſo obſerved in him a ſingular adreſſe to manage Spirits, an incomparable claritie to explicate Myſteries, a ſingular prudence to diſtribute Divine Verities according to the capacitie of his Diſciples, a marvellous judgement in his counſels, a profound intelligence to diſcover the ſecrets of mens hearts; a perfect charitie for ſinners, and yet an amorous vehemence againſt Sin. *Libertines* were conſtrained to admire in *Auguſtin* an exemple, which they were not willing to imitate. He ſtudied more to become pious than learned, and to purifie his heart from carnal Affections, than to enrich his Underſtanding with new Sciences. He thought he ought to grow in virtue according to the meaſure he grew in dignitie. He was the Maſter of al by his Doctrine and Exemples; but by his Humilitie, charitable and prudent Conduct, the Servant of al. The Son of God choſe him to

defend the principal foundation of Chriſtian Religion. Other Doctors had particular lights for the defending diverſe Truths, but he had extraordinarie claritie for the defenſe of the prime Truth and Grace. If it be the nature of Science to puffe up, then one might think ſuch an eminent Science as *Auguſtin* had ſhould greatly puffe him up; but the malignitie of Science was never ſo perfectly extinguiſhed as in him: and he is yet more admirable for the profunditie of his Humilitie, than for the ſublimitie of his Doctrine: he ſearched not for the praiſe of men. We might copie out al *Auguſtin*'s Books, if we would report al the humble Sentiments which he hath couched touching himſelf, in a manner that is not affected, and wherein one cannot accuſe him, that he ſearched for Glorie in a ſeeming contemt thereof; he had no difficultie to confeſſe his ignorance in many things, which men believed he could inſtruct others in. He thus ſpeakes: *I profeſſe I am of the number of thoſe which write in profiting, and profit in writing.* With what Sentiments of grief, with what ſinceritie, with what ſimplicitie, with what diligence, with what confuſion doth he in his Confeſſions ſpeak of the Errors of his ſpirit, of his fooliſh imaginations, of his extravagant thoughts of Divine Verities? with what freedome doth he open his heart, that we may read al the diſorders of his paſſions? we may cal theſe Confeſſions of his the triumph of Grace. *Auguſtin* had in his houſe an Aſſemblie of Miniſters with whom he lived in commun; he forgat nothing to bring them to perfection; he had for al a love truly Paternal: he counſelled them in their douts, ſupported them in their infirmities, fortified them in their feebleſſes, accommodated himſelf to their ignorances. He had a great natural tenderneſſe of love towards his friends, which Grace formed into a Divine love.

The Janseniſtes Zele againſt Pelagianiſme.

After *Auguſtin*, when *Pelagianiſme*, by the growth of Antichriſtianiſme was come to a perfect ſtature, God raiſed up many great Reformers, ſpecially *Bradwardine* and *Wiclef*, to oppoſe the ſame. Many alſo among the *Dominicans*, as *Aquinas*, *Arminenſis*, *Alvarez*, &c. have put forth great efforts to pul down this Idol of *Pelagianiſme*. But none have been more bold and ſucceſſeful in the *Roman* Church, for the overthrowing this proud *Pelagian* Idol, than pious and great *Corn. Janſenius*, and his Sectators; whereof we have given a large relation in our *Idea of Janſeniſme*. And we ſhal here only adde, that it is, or ought

ought to be the great wonder of pious ſouls, that in this Age, wherein ſo many Profeſſors of the Reformed Religion have turned their backs on the Doctrine of Free-Grace, and imbibed ſo many *Pelagian* Infuſions, which are the very vital ſpirits and heart of Antichriſtianiſme, God has raiſed up, even in the boſome of Antichriſt, *Janſenius* and his Sectators, who, in vindication of *Auguſtin*'s Doctrine, have approved themſelves ſuch ſtout Champions and Aſſertors of Free-Grace, againſt al *Pelagian* Dogmes. O! what mater of Admiration wil this be unto al Eternitie?

CHAP. II.

Pagan Philosophie the cause of al Antichristianisme.

Pagan Philosophie the cause 1. *of Monachisme and Mystic Theologie*; 2. *Of Scholastic Theologie and* Pelagianisme; 3. *Of Canonic Theologie*; (1) *Its forme*, 1 Tim. 4. 1. διδασκαλίαις, Col. 2. 8. (2) *Its Mater*, 1 Tim. 4. 1. Δαιμονίων. *Antichrists Canonised Saints an Imitamen of the Philosophers Demons. Their Parallel* [1] *in Origine*; [2] *In formal* ἀποθέωσις. [3] *In Mediatorship*, Col. 2. 9, 10, 19. 1 Tim. 4. 2. ἐν ὑποκρίσει, *in imitation.* ἀγιολατρεία, *an* ὑπόκρισις, *or imitation of Pagan* δεισιδαιμονία. 1 Tim. 4. 2. *The essence of Antichrists Apostasie in Idolatrie*, Rev. 17. 5. Rev. 13. 1. (1) *Al Commemorations of Saints at their Graves, Demon-worship.* (2) *Saints Holy-daies and Festivals from Demon-worship.* (3) *Saints Images, Crosses, and Reliques from Demons, &c.* (4) *Sacrifices and Offerings to Saints from Demons*, Psal. 106. 28. 1 Cor. 10. 21. Δαιμονίων. (5) *Exorcisme, and Popish Miracles from Demons*, 1 Tim. 4. 1, 2. Eph. 4. 14. Pythagoreans *great Magicians, as* Apollonius Tyanæus, *&c.* (6) *Invocation of Saints.* (7) *Popish Rites*, viz. *holy water, fire, garments, &c. from Demons.* (8) *Antichrists Fasts, &c. from Demons*, 1 Tim. 4. 3. (9) *Monastic Life and Rules Demon-Doctrines*, 1 Tim. 4. 3. Col. 2. 21. Σίγης. (10) *Workes of Supererogation and Merits from Demon-Doctrines*, 1 Tim. 4. 7, 8, 9. Col. 2. 23. ἐθελοθρησκεία, 2 Tim. 4. 4. (11) *Purgatorie from* Plato's ἀναπύρωσις. *Offerings and Prayers for the Dead from Pagan* τελεταὶ. (12) *Antichrists Primatie an Imitamen of the Pagan*; *its Origine at* Alexandria, *but its chief seat at* Rome. *The Pope a Demonarch, in Imitation of* Divus Augustus, *who was* Pontifex Maximus. 2 Thes. 2. 3. ὁ ἄνθρωπος τῆς ἁμαρτίας, *extensive and intensive.* v. 4. λεγόμενον θεὸν. *the* Roman *Emperors Demons*; σέβασμα. *the Emperor called* Σεβαστὸς, i. e. Divus Augustus. καθίσαι, *to rule*; εἰς τὸν ναὸν *what?* ὡς θεὸν, i.e. *as a* Demon. *The Popes gradual Advances. Al Patriarchs from Pagan Institutes.* (13) *Al Popish Traditions from Demon-Dogmes.* 1 Tim. 4. 1. *A Summarie of the whole.*

SECT.

SECT. I.

Antichriſt's Myſtic and Scholaſtic Theologie from Ethnic Philoſophie.

§. 1. WE have ſhewen the ſad and evil Effects of *Pagan Philoſophie* in reference to the Pagans themſelves, the *Jews*, and the *Primitive Chriſtians*; we now procede to demonſtrate its *pernicioſe cauſalitie* and *influence* as to Antichriſt his hel-bred *Doctrine* and *Diſcipline*. And for our more Methodic procedure herein we ſhal reduce the whole of *Antichriſtaniſme* to theſe three Heads: (1) *Myſtic Theologie*; (2) *Scholaſtic Theologie*; (3) *Canonic Theologie*. (1) As for Antichriſt's *Myſtic Theologie*, it was the figment of the *ſuperſtitioſe Monkes*, who were the firſt-borne ſons of this Man of Sin, and the main Pillars of his Throne, according to that part of his character, 1 *Tim.* 4. 3. κωλυόντων γαμεῖν, *forbidding to marie*. It's true, there were ſome devote Chriſtians, who in time of perſecution choſe a *Monaſtic* or *ſolitarie life*; but the impoſing hereof under certain Rules, yea Vows, and that as a more perfect ſtate of Religion, proceded from the ſpirit of Antichriſt. Now theſe *ſuperſtitioſe Monkes* were firſt ſeated in *Egypt* at *Alexandria*; where they dranke in the *Pythagorean* and *Platonic Philoſophie*, and therewith many *Philoſophic ſuperſtitions*. And to treat a little more diſtinctly of the Origine of theſe Monkes, the firſt borne ſons of Antichriſt, and their *Myſtic Theologie*, we are to take a brief view of the Schole of *Alexandria*, and its Conſtitution when Monaſtic Life and Theologie was introduced into the Primitive Churches. This Schole of *Alexandria*, founded by *Ptolomeus Philadelphus*, was indeed the ſeat of al Philoſophie, yea the eye of the world as to learning, at this time when Monaſtic Life and Theologie crept into the Church, as we have largely demonſtrated, *Court Gent. P.* 2. *B.* 3. *C.* 4. §. 4, *&c.* The Philoſophie that moſt flouriſhed in this *Alexandrine* Schole at this time was *Pythagorean* and *Platonic:* and the principal Profeſſors thereof were the *Egyptian Prieſts*, who were incorporated into *Colleges*, or *Convents*, affecting a Monaſtic Life and Severities, in imitation of the *Eſſenes* among the *Jewes*; who, in the times of the *Babylonian* and ſubſequent Perſecutions under *Antiochus*, &c. affected a Monaſtic ſolitarie life, and ſevere Diſcipline, to preſerve the puritie of their Conſciences and Religion, as we have ſhewen *Philoſ. General. P.* 1. *l.* 1. *c.* 1. §. 11. Hence, I ſay, both the

1. *The Monkes drew Myſtic Divinitie from Pythagorean and Platonic Philoſophie in the Alexandrine Schole.*

1 Tim 4. 3.

the *Pythagoreans* and *Egyptian* Prieſts traduced their Monaſtic Life and Diſcipline: of which ſee *Philoſoph. General. p.* 1. *l.* 1. *c.* 2. *S.* 7. alſo *l.* 2. *c.* 3. §. 4. and *Court Gent. P.* 2. *B.* 2. *c.* 6. §. 9. Now that the whole of Antichriſt's Monkes, their original Conſtitution, and Diſcipline, and Myſtic Theologie, was but a ſuperſtitioſe Imitamen of the *Egyptian* and *Pythagorean* Monaſtic Life and Philoſophie, wil be moſt evident by the ſubſequent Parallels.

1. *Antichriſtian Monkes an Imitamen of Egyptian and Pythagorean Colleges.*

1. As to the origine of theſe Antichriſtian Monkes, their ſeveral Orders and Rules, they were indeed al but *ſuperſtitioſe Imitamens*, or Apes of *Pagan Monkes* and *Diſcipline*. We have before *P.* 2. *Book* 2. *C.* 6. §. 9. ſhewen how the *Pythagoreans, in imitation of the Jewiſh Scholes and Eſſenes*, affected a *Collegiate Monaſtic life, and Diſcipline*. And that the whole of *Antichriſtian Monachiſme* was but a *reflexe Idea* or *Imitamen* of that *Pythagoraen Conſtitution*, learned *Bochart* in his Treatiſe againſt *Veron*, *part* 3. *chap.* 25. §. 4. *Art.* 1. proves at large: ſhewing, 'how this 'injunction of *Celibat* and *Monaſtic life* was one great part of 'the *Doctrine of Demons*, 1 *Tim.* 4. 1, 3. which was one of the '*ſuperſtitions Pythagoras* brought out of *Egypt* into *Grece*; for 'he forbad Mariage to thoſe of his Sect, and erected a Cloiſtre 'of Virgins or Nuns, *&c.* then he proves, how that this inſtitu-'tion of *Celibat* was by Chriſts time eſtabliſhed almoſt through-'out the Pagan World. But to come to Particulars: (1) The *Pythagorean* Monkes, in order to their more regular Collegiate life, entred into a moſt ſtrict *confederation* or *covenant* to walk by the ſame commun Rule, enjoined by their Maſter *Pythagoras*, as *Court Gent. P.* 2. *B.* 2. *c.* 6. §. 6. Thus alſo the *Egyptian* Prieſts, as *Philoſ. Gener. P.* 1. *l.* 1. *c.* 2. *S.* 7. §. 1. *parag.* 11. The ſame do the Antichriſtian Monkes, who make a Vow to walk regularly according to the Rule of their Founder: whence they are called *Regulars*, in oppoſition to the *Secular Prieſts*. (2) Had the *Pythagoreans* in their College *Novices* and *Perfect*? So have the Antichriſtian Monkes. (3) Did the *Pythagoreans* ſeparate themſelves and deſpiſe al that were not of their Order, as ἀτελέστους καὶ ἀμυήτους, *imperfect and uninitiate?* So do theſe *Monaſtic Sons* of Antichriſt, *&c.* (4) Did the *Pythagoreans* affect a ſuperſtitioſe ſilence? ſo do theſe Monkes; having this Motto over their dores, *Silentium*, ſilence. (5) The *Pythagoreans* enjoyed althings in commun; thence their College was called κοινόβιον, *a communitie*. The ſame do Antichriſts Monkes in their Convents, which they

they cal by the same name, *Canobium.* (6) Had the *Pythagoreans* their Rules for abstinence from flesh, *&c?* Thus also the *Egyptian* Priests gloried much in their abstinences from flesh, *&c.* as *Philos. Gener. p.* 1. *l.* 1. *c.* 2. *S.* 7. §. 1. *parag.* 3. And have not Antichrists Monkes the same Abstinences? are not the *Carthusians* and *Præmonstrantes* under a prohibition from ever eating flesh, according to their character, *Col.* 2. 21. 1 *Tim.* 4. 3? (7) The *Pythagorean* Collegiates had their *white distinctive* garments: so have these sons of Antichrist the like distinctive Garments or Vestments, which *Constantin* stiles σκοτίας ἔνδυμα, *the Garment of darkness.* (8) Did the *Pythagoreans* greatly reverence their Elders? so do these sons of Antichrist their Superiors and Elders, calling them, my *Father, &c.* (9) Were the *Pythagoreans* and *Egyptian* Priests much addicted to devotion or δεισιδαιμονία, *superstitious Demon-worship?* so are these superstitious Monkes to their ἁγιολατρεία, Saint-worship, which exactly answers to the *Pythagorean* Demon-worship, as 1 *Tim.* 4. 1. (10) Had the *Pythagoreans* and *Egyptian* Priests their *Severities, Mortifications,* and *Purifications?* so have these superstitious Monkes the very same. (11) The *Pythagoreans* divided their life into *contemplative* and *active,* &c. So also the *Egyptian* Priests, as *Philosoph. Gener. p.* 1. *l.* 1. *c.* 2. *S.* 7. §. 1. So the Monkes. Now to explicate more fully the manner how these *Pythagorean* and *Egyptian* Rites of *Monastic* Life and Discipline were introduced first into the *Egyptian* Churches, and thence into the *Grecian, Roman,* and other Churches, we must reflect on what was before mentioned of *Origen, C.* 1. §. 8. who, in imitation of that Monastic Life, so much affected by the *Pythagoreans, Platonistes,* and *Egyptian* Priests in the Schole of *Alexandria,* brought in the like Monastic modes into the Churches of *Egypt*; wherein he was followed by his Sectators, the *Origenistic* Monkes of *Egypt*; from whom al Antichristian Monastic Life, Rules, Confederations, Orders, Abstinences, and superstitious Rites proceded, as before, also in what follows, *S.* 3. §. 9.

The Monkes Mystic Theologie from the Pythagorean and Platonic Philosophie.

2. To procede to the *Mystic Theologie* hatcht by these Antichristian Monkes, and its production both as to *mater* and *forme,* in derivation from, and in imitation of the *Pythagorean* and *Platonic Philosophie.* We have already shewed, that the Origine of this *Mystic Divinitie* was laid by the Monkes of *Alexandria,* and other parts in *Egypt*; the Idea or platforme whereof was given them by *Origen,* who being brought up in the Schole of *Alex-*

Alexandria under *Ammonius*, that great Reformed, and as some think Christian *Platonist*, was so drencht in *Pythagorean* and *Platonic Philosophie*, as that he fils his Commentaries on Scripture with little else save *Allegoric* and *Mystic Theologie*, answerable to the *Pythagoric* and *Platonic mode of Philosophising*. Wherein he is followed by his successors the *Monkes* of *Alexandria*: amongst whom *Origen*, by reason of his great parts and acquired learning, was greatly idolised and imitated; whence they were called *Origenists*. And that which gave them great advantage for the spinning out this their Cobweb of *Allegoric* and *Mystic Divinitie*, was their solitarie *Monastic contemplative life*, which they greatly affected, and whereby they being freed from the encumbrances of worldly affaires, had the more opportunitie to broach and perfect their *Mystic contemplations*. Thus also the *Pythagoreans*, *Platonistes* and *Egyptian* Priests, spent a great part of their time in sublime Mystic Contemplations, which made their Philosophie so Symbolic and Mystic, as *Porphyrie, de Abstinent. l.* 4. §. 6. *p.* 149. and *Philos. General. p.* 1. *l.* 1. *c.*2. *S.*7. §. 1. *paragr.* 5. Farther, that this *Mystic Divinitie* was taken up in *Imitation* of, and *Derivation* from the *Pythagorean*, *Egyptian*, and *Platonic Philosophie*, may appear not only from the Authors of it, *Origen*, and his followers, (who were seated at the fountain of *Platonic Philosophie*) but also by its *essential parts*, both *mater* and *forme*, or mode. (1) As for the mater of this *Monkish Mystic Divinitie*, it aboundes with many *Philosophic Fables*, and *lying wonders*, answerable to the *Mystic* Fables in *Pythagoras* and *Plato*'s Philosophie. Indeed the whole of *Antichrists Theologie* is but a *mere Philosophic* and *lying Mysterie*, as 2 *Thes.* 2. 9. But yet no part of *Antichristianisme* is so stuffed with lying Fables and *Demonic Miracles*, as this *Mystic Theologie*, framed by these Antichristian Monkes. By whom were those *Legends* of fabulose wonders (supposed to be wrought by Saints) framed, but by these Mystic Divines; and that in imitation of the *Pythagorean* wonders wrought by *Apollonius Tyanæus* and others of that Sect? Indeed the whole of this *Mystic Monkish Divinitie* seems to be but a *mere Pythagorean and Platonic Fable*: for though the *original Idea* might be some Divine Scripture-Mysterie, yet these fabulose Monkes mixe so many of their own *fantastic allegoric Fables* therewith, as that a *critical* eye can hardly discerne any *elements* or *characters* of Divine Truth amidst

Mater of mystic Theologie Pythagorean.

amidst so many Fables. (2) Neither is the *mater* only of this *Mystic Theologie fabulose*, but its *forme* also; answerable to the *Mythologic, Symbolic, Allegoric mode of Philosophising* so commun amongst the *Pythagoreans* and *Platonists*. How much do these *Mystic Divines* glorie in their *Tropologic, Anagogic*, and *Allegoric explication* of Scripture? Neither is there any Scripture so plain, literal, or historic, but they have some *Tropologic* or *Mystic* sense for it: witnesse that of *Job* 1. 14. where by [*the Oxen plowing*] they understand, *the people laboring:* and by [*the Asses feeding beside them*] they understand, *the Priests feeding on the peoples labors*. In which Mystic Explication, though most absurd as to the Texte, yet we have more of truth than they ever dreamed of; namely, that al their Monastic Orders and Antichristian Priests are but so many *idle Asses*, which feed on and waxe fat by the labors of poor *Laics*, as they cal the people. Indeed this Monkish *Mystic Theologie* does, in point of *Fables* and *Allegories*, seem to excede either the *Jewish Cabala*, or the *Pythagorean and Platonic Philosophie*, whence it received its original Ideas. And we need no way dout, but that the Spirit of God, in laying down such severe *Premonitions* and *Cautions* against *giving heed to Fables*, had a very great eye upon this *fabulose* mystic Divinitie, which at first the *Gnostics*, and since these *Monkish Divines*, the first-borne sons of Antichrist, took up in imitation of their Grand-fathers, the *Pythagorean* and *Platonic* Philosophers. So 1 *Tim.* 1. 4. μύθοις, *Philosophic Fables.* καὶ γενεαλογίαις. Which *Allegoric Genealogies* these Monkes affected as wel as the *Gnostics*. The like 1 *Tim.* 4. 7. where he addes this as one part of these *Doctrines of Demons* revived by Antichrist, that they should revive γραώδεις μύθους, *old Philosophic fables:* which these mystic Monkes were greatly guilty of. The like *Tit.* 1. 14. In al which Textes we find these mystic Divines the Monkes fully characterised, as wel as the *Gnostics:* of which see *B.* 1. *Chap.* 4. §. 1.

Mystic Theologie as to its Forme, Pythagorean & Platonic.

1 Tim. 1. 4.

1 Tim. 4. 7.

§. 2. After the *Mystic Theologie* framed by the Monkes, succeded the *Schole-Divinitie* composed by the Scholemen; which received its origine from the very same fountain of Pagan Philosophie, and tended to the very same end, namely the confirmation and farther propagation of Antichristianisme, though the *medium* and course taken up by the later was quite different, yea opposite to that used by the former. For the Monkes deriving

The Origine of the Scholemen and their Theologie from Aristotle.

riving their *Mystic Theologie* from the *Pythagorean* and *Platonic Philosophie*, made use of al their fabulose Miracles and lying Wonders, al their *allegoric* and *mystic* Interpretations of Scripture, with al their δεισιδαιμονία, or *Pythagorean* Institutes, Abstinences, Severities, and other pretended Sanctities of their Monastic life, as *medium*'s to gain credit and authoritie to Antichrist, their Parent and Lord. But now the Scholemen, those younger sons of Antichrist, though they had the same end in their eye, yet they proceded on a new and different *medium* or way: For these vain Sophists traducing their Scholastic Divinitie from their Grandfather *Aristotle* his *Eristic Philosophie*, made it their τὸ ἔργον, or businesse, to maintain Antichrist their Father's Doctrine and Authoritie by vain disputations, according to the λόγος ἐριστικὸς, *Contentiose Logic* in the *Eleatic* and *Peripatetic Scholes*. And to make the demonstration hereof more firme and evident, we shal a little consider the origine of *Scholemen* and their *Divinitie*, its parts *essential* and *integral*.

Scholasticorum apud Græcos Johan. Damascenus, apud Latinos Petr. Lombard. fuit Pater. Hornius Hist. Philos. l. 6. c. 2.

As for the origine of the *Schole-Divines*, they began to flourish in the thirteenth Centurie, about the middle thereof; and their chief seat was at *Paris*, which was then the eye of *Europe* for *Liberal Sciences* and *Theologie*. For *Charles* the Great having in the ninth Centurie erected a famose Universitie there, those who had inclinations to good Literature resorted thither, as to the commun Schole thereof; specially considering the Inundation of Barbarisme and Ignorance in *Italie*. But that which rendred this Universitie of *Paris* more famose was the College of the *Sorbonne*, instituted by *Robert D.* brother of *Lewis* King of *France*, about the year 1270. Here the Scholemen, *Albertus Magnus*, *Hugo* the Cardinal, *Thomas Aquinas*, *Bonaventura*, and the rest of that Gang seated themselves; making it their businesse to defend the Popes Doctrine and Authoritie by their *Philosophic distinctions* and disputations; wherein they found at first great opposition from more sober Divines and Professors of the Universitie at *Paris*; specially from *Gulielmus de sancto Amore*, a pious Reformer, who flourished about the year 1260, and greatly declaimed and writ against those Schole-Divines their Philosophic Infusions; as that which was likely to prove pernicious to the Church: wherein indeed he was a true Prophet. He writ many excellent Treatises against these Schole-Divines; viz. *A Defensorie of the Scripture and Church*, against the

the dangers which *hung* over the Universal Church by Hypocrites and false Teachers: also of *the perils of the later times:* of *the signes of false prophets,&c.* Yet notwithstanding the Scholemen, those great Champions of Antichrist, found so much favor from *Alphonsus* Earle of *Poictou*, another brother of *Lewis* King of *France*; as that he, by threats and terrors, chased away the more zelose Reforming Divines, and established these Scholastic Doctors in the *Sorbonne*, as it is wel observed by our famose *Baleus*, *de Script. Britan. Cent.* 4 *cap.* 34. where he farther addes this: 'And as *Cantipratensis* has it in his Book of '*Mystic Bees*; *Albertus Magnus*, *Hugo Cardinalis*, *Thomas Aquinas*, *Bonaventura*, and others of the same meal did many and 'wonderful things at *Paris*. And *Erasmus* saies; that the Philo'sophie which these our Masters afterward used in the Scholes 'had its origine in these daies. *Leland* saies, that in those times 'Arts degenerated from their puritie; and I know not what so'phistic Garrulitie made a noise in the Schole. Thus *Baleus*, who 'also (*cap.* 77.) acquaints us, that *Arnoldus de Villa Nova*, a fa'mose Physician and *Mathematician*, (who flourished about *An.* '1300.) opposed in like manner these Divines; affirming, that 'they had perfidiously adjoined the Dreams of the Philosophers 'to the Scriptures. *Franciscus Petrarcha*, *lib.* 1. *de Remed. utriusque fortunæ*, *Dialog.* 46. complaines of these Scholemen thus: 'They fable many things rashly of God and nature; by their 'airy Sophismes they circumscribe the most Omnipotent Majestie: 'they dispute so of the secrets of Nature, as if they came down 'from Heaven. By which we see, that in the first peepings forth of this *Schole-Divinitie* out of its shel, there were not wanting some zelose Reformers who opposed it; as being but a *Philosophic dream*, which would greatly prejudice the true Christian Theologie. And to make the same more evident and clear we shal consider this Scholastic Theologie in its Parts, both essential and integral, with their origine from Pagan Philosophie.

The Eristic mode of Scholastic Theologie from the Eleatic and Peripatetic Scholes.

§. 3. The first Essential part of *Scholastic Divinitie*, we shal consider, is its *Forme* or Mode of *Philophising*; which is *Eristic* or *Dialectic*, answerable to that in the *Eleatic* and *Peripatetic Schole*. For, as we have formerly observed, *B.* 1. *C.* 2. §. 1. there was in the *Eleatic Schole* a λόγος ἐριστικὸς, *Eristic* or *contentiose* mode of Disputing, whereof there was also some spice in the old Academie called λόγος περιεργητικὸς, a *probationarie or problematic*

blematic mode of diſputing, which yet was only about things doutful; but in the *new Academies* it determined in an univerſal ἐποχὴ, or *Sceptiſme*. This λόγος ἐριστικὸς, *contentioſe Logic*, as ſeated in the old *Academic Scholes* was more ſimple and plain, being managed only in a way of *Dialogue*, according to the Scriptural mode of Diſputation. Whence διαλέγεσθαι & διαλογίζεσθαι uſually ſignifie to *diſpute*. But *Ariſtotle*, to avoid the prejudices which ſuch a naked forme of diſputation was expoſed to, reduceth the diſputes of his Schole to a more *artificial forme* and method of *ſyllogiſing*; wherein by reaſon of his *natural acumen* he was extreme dexterous. Him therefore theſe Scholemen follow, as their Maſter; he having laid down a more ſuccinct, accurate, artificial forme of diſputation. Thus *Luther* (as *Sleidan*, *Lib.* 11. *Comment.*) ſaies, 'That *Ariſtotle* was in great repute a-'mong the Schole-Divines; and there was nothing ſo abſurd, 'ſo remote from our Religion, which they defend not, which 'they clothe not with ſome interpretation, although far-fetcht, 'that ſo his honor and name may be great. And *Schmidius* applies to them, 2 *Tim.* 2. 23. *Fooliſh and unlearned Queſtions reject, knowing that they breed contentions*. But how guilty theſe Schole-Divines are as to contentioſe diſputes is ſet forth to the life by one of their own Religion, *Eraſmus* in his Annotations, on 1 *Tim.* 1. 6. where he diſcovers how far they have, by their frivolous vain Queſtions and Digladiations turned away, εἰς ματαιολογίαν, *to vain babling*. Though, to give *Ariſtotle* his due, he was nothing near ſo vain and contentioſe in his Diſputes, as theſe Scholemen are. It's true, he left ſome Theſes to be diſputed by his Scholars, (as alſo *Theophraſtus* his ſucceſſor after him) as an exercice of their *acumen* and wits; but theſe diſputations were nothing like thoſe vain λογομαχίαι, or contentioſe diſputes, which are in uſe amongſt the Scholemen. Therefore to give a more particular account of the origine of theſe vain *Scholaſtic Diſputes*, we muſt know, that theſe Scholemen, though they pretend *Ariſtotle* to be their Maſter, yet they rather owe their *Eriſtic* mode of diſputing to *Ariſtotle*'s Commentators the *Arabians*; particularly to *Aben-roes*, who having little or no skil in the *Greek*, and not much in the *Latin*, could only make ſome poor gueſſes touching *Ariſtotle*'s mind and ſenſe: whence he framed many *exotic* termes, and uncouth notions and diſtinctions as ſo many blinds to concele his ignorance. We find this

How far the Arabians contributed to Scholaſtic Theologie.

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wel obſerved by *Owen, de Theolog lib. 6. cap. 7. pag. 515, &c.* 'In al the *Eriſtic diſputations*, *Ariſtotle*'s name is pretended, 'when as they rather follow his corrupt Interpreters and Com-'mentators. For the *Arabians*, (from whom the Scholemen de-'rived al their niceties) being moſt ignorant of *Greek* and *La-'tin*, were forced to make uſe of rude and unlearned Tranſla-'tions from the *Latin* to the *Arabic* Tongue, which in 'many places could no way reach the ſenſe of the Original, *&c.* The like account I find in *Hornius, Hiſtor. Philoſ. l. 5. c. 10.* of theſe *Arabian* Commentators on *Ariſtotle*, thus: 'I wiſh, they 'had been skilled (which is altogether neceſſarie to accurate Phi-'loſophie) in the Tongues, and in Philologie. But they being 'borne in the midſt of Barbariſme, what elſe brought they to 'Philoſophie, but *Ingenie* and *Induſtrie*? There happened ano-'ther evil, that whileſt they eſtimed *Ariſtotle* for the God of 'Sapience, who could not erre, they oft erre, with erring *Ari-'ſtotle*. This alſo we may peremtorily affirme, that they who 'gave up themſelves to *Ariſtotle*'s Philoſophie, could not under-'ſtand *Ariſtotle* in his own tongue, nor yet in any tolerable 'Verſion. There were extant *Arabic* Verſions, but thoſe in ma-'ny places maimed, perverted, corrupted. Which happened by 'the fault partly of the times, partly of men, partly of the 'Tongues. The times were ſo barbarous, that *Grece* it ſelf was 'ignorant of her own *Plato* and *Ariſtotle*. For as it was difficult 'to turne *Ariſtotle* out of *Greek*, by reaſon of his conciſe and 'interrupted manner of ſpeech; ſo was it moſt difficult for the '*Arabians*, whoſe ſpeech, as it is evident, is moſt different from 'the *Greek*: hence it was that theſe Commentators ſo often 'miſtake *Ariſtotle*. Thus *Calius, lib. 2. A. l. cap. 2.* of *Avincenna*. *He being*, ſaies he, *imbued with the Arabic Idiome, and no way verſt in the Greek literature, read* Ariſtotle's *Books not tranſlated, but mutilated and perverted in his barbaric tongue: whence no wonder if he could not attain to the ſenſe and mind of that moſt eminent Author, who for brevities ſake oft ſpeaks ſo conciſely, that the beſt Philoſophers can hardly reach his ſenſe.* Yea that which addes to the Scholemens miſtakes of *Ariſtotle*, is that they underſtood only ſome Verſions of theſe *Arabic* Commentators on *Ariſtotle*. That *Abenroes*, (or as they write him *Averroes*) the chief of the *Arabian* Commentators on *Ariſtotle*, was of great repute amongſt the Scholemen at *Paris*, yea more ſtudied than

Quanquam dubium non ſit, quin, ſi ipſos Arabes ſua lingua, quæ ſcripſerunt, legitaremus, aut: purior ſaltem verſio adornaretur, propius ad mentem Ariſtotelis acceſſuri eſſent. Horn. Hiſtor. Philoſ. l. 5. c. 10.

than *Aristotle*'s Text, is evident, in that it was reputed the glorie of a Scholeman to be a good *Averroist*. And not many years since we found *Averroes* in great vogue there. We find an excellent character of these *Aristotelic* Divines, and their *Eristic* mode of disputing in *Jansenius*'s *August. Tom. 2. lib. proem. c. 28.* 'The Scholemen being even drunken with the love of too much 'Philosophie, would fain draw out, penetrate, forme, and judge 'those secret mysteries of Grace, almost buried and extinguish-'ed, according to the rules of human reason. Hence that ardor 'of disputing every thing, and calling al those mysteries into que-'stion. Hence their Theologie is stuffed with a bundle of innu-'merable opinions, by which al things though never so contra-'ry are made probable, which, according to their own declara-'tions, it is lawful for any to defend. So that promtitude has 'scarce left any thing certain, but a belief that it is lawful to 'forme new opinions; for Scepticisme and incertitude is the 'punishment of such temeritie: neither is any thing more na-'tural, than that men from *Peripatetics* should become Acade-'mics, *&c.* We find the like account of this Schole-Divinitie, and its λογομαχία in *Owen, Theol. lib. 6. c. 7. pag. 516, &c.* 'Al 'the difference betwixt the Scholemen and Philosophers lies in 'this, that they have mixed somewhat of Scripture with their 'Science.——In the beginning of Reformation nothing seemed 'so odiose in that Apostatised Church, as this Theologie Sci-'ence, which ruled in the Schole.——From this Philosophic 'Theologie there has sprung many Errors, infinite contentions, 'which might be easily removed, if Christians would content 'themselves with the naked Word of God, laying aside that 'spinose Theologie, *&c.* Sir *Francis Bacon*, in his *Novum Organum*, speaking of these Scholastic Divines, saies, 'That besides 'their reducing Theologie into an order, and artificial forme, 'they over and above effected this, that *Aristotle*'s contentiose 'and spinose Philosophie should be more than was meet mixed 'with the bodie of Religion. This made Sir *Henry Wotton* give 'this as his Epitaph, *Disputandi pruritus est scabies Ecclesiæ, the 'itch of Disputing is the scab of the Church.* And indeed Christ and his Apostles foreseeing the noxious influences of these *Scholastic disputes*, give frequent, and very severe Premonitions against them. So 1 *Tim. 6. 4, Doting about questions and strife of words:* ἢ λογομαχίας, *i.e.* (as *Grotius*) answerable to the Philoso-

1 Tim. 6. 4, 5.

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phers λογομαχίας, Again *v.* 5. διαπαρατριβαὶ, or παραδιατριβαὶ, *Sophistic disputes:* which he cals *v.* 20. κενοφωνίας βεβήλους, *profane and vain-bablings:* also ἀντιθέσεις ψευδωνύμου γνώσεως, *oppositions of science falsely so called,* of which see more fully *B.* 1. *C.* 1. §. 6. Again, 1 *Tim.* 1. 6. ματαιολογίαν, of which *Book* 1. *C.* 2. §. 1. as also, 1 *Cor.* 1. 20. συζητητὴς. Which Scriptures, though they might have some fulfilling in, and regard unto those vain disputings began in the Primitive Churches; yet we may not limit them to those times: For without dout the Spirit of God, in laying down such strict cautions against these vain disputes, had a particular regard to following times, wherein he foresaw these Philosophic contentions would be revived; as indeed they were by the *Schole Divines.*

The mater of Schole Divinitie, specially Pelagian Infusions from Philosophie.

§. 4. As the *Forme*, so also the *Mater* of *Schole-Divinitie*, had its origine in good part from *Pagan Philosophie.* It's true, the Texte these Scholastic disputers Theologise upon is usually the Sentences collected out of the Fathers by *Lombard*, but their Comments are for the most part little else, but *Philosophic Notions* and *Distinctions* taken out of *Aristotle* and his Commentators, *Abenroes*, &c. I shal not treat at large of the *Mater of Schole Divinitie*, but only of their *Pelagian Infusions*, which are their τὸ τοῦτον ψεῦδος, the *spirit* of Antichrist, which they have greatly fomented by their *Scholastic Disputes*, and contemplations traduced from Pagan Philosophie. And here we may not bring al the Schole-Divines under this imputation and condemnation. For *Thomas Aquinas* and his followers the *Thomistes*, who keep more close to *Augustin*, are nothing near so guiltie of this *Pelagian crime* as the *Jesuites.* Yea, many of the *Thomistes*, as *Greg. Ariminensis, Alvarez*, and others, have greatly opposed the *Pelagians* and *Jesuites* in the most principal of their Dogmes against Efficacious Grace. Yet, that the Scholemen have been the great brochers and patrons of *Pelagianisme*, is evident by their Writings: neither did *Pelagius*'s *Doctrine* find any considerable favor and acceptation in the Catholic Church, til the Scholemen came in play. And that these *Pelagian* Infusions were foisted into their *Schole Divinitie* by *Philosophic Disputes* and *Principes*, is as clear. We have in the foregoing Chapter, §. 8, 10. shewen, what foundation the *Pelagian Heresie* received amongst the *Grecian* Fathers, particularly *Origen*, and that from Pagan Philosophie. Now that the Scholemen build their *Pelagian* Infusions

fusions upon the same foundation, wil be easie to prove. We find a great account hereof in *Jansenius* his *Augustinus*, *Tom.* 1. *lib.* 6. *cap.* 18. 'Although if we, would reduce the *Pelagian* Error 'to its proper fountain, and weigh it in its own ballance, we 'shal find that it has been composed of nothing else but of the 'Placits of gentile Philosophers. Neither is the apparatus of that 'whole Heresie any thing else but pure *Pythagoric*, *Stoic*, and '*Aristotelic Philosophie*; so that what *Tertullian* and *Jerome* said 'of the Philosophers, that *they were the Patriarchs of Heretics*, 'may be affirmed of none more truely than of the *Pelagians*, 'their descent from the Philosophers. Which may easily be de-

1. *The Pelagian* ἀπάθεια *from* Philosophie.

'monstrated of each hinge of the *Pelagian* Error: For (1) the 'first and chief *Pelagian* Dogme was concerning ἀπάθεια, *Apathie*, 'or *Impeccance*; and what is this but that most known and 'proud reverie of the *Pythagoric* and *Stoic Philosophie?* against 'which both the *Peripatetics* and *new Academics* most stoutly 'dispute; whose opinions *Tullie* in his *Tusculan* Questions has 'explicated. That the Scholemen have been great Champions for this *Philosophic Pelagian Impeccance*, or state of Perfection

2. *Free-wil from* Philosophie.

in this life, is evident from al their writings, *&c.* (2) Another Philosophic infusion suckt in by the *Pelagian* Schole-Divines, follows in *Jansenius* thus: 'It is the unanimous opinion of the 'Philosophers, *That other things are to be sought from the Gods*, '*but Virtue from a man's self.* So Seneca, *The only good which is* '*the cause and firmament of a blessed life, is to trust on a mans* '*self.* In which words the whole venome of the *Pelagian* impie-'tie is comprehended. So *Tullie de Nat. Deorum, fine*, Virtue, 'saies he, is never acknowleged by any as received from God. That the Philosophers generally asserted a natural power or free-wil to moral good has been before proved, *Part* 2. *Book* 3. *Ch.* 2. §. 4. which some called the *seeds of virtue*, others εὐφυΐα, *good nature*, others τὰ ἐφ' ἡμῖν, others αὐτεξούσιον, a *self-power*, others ἐνδεχόμενον, an *indifference to good or evil.* Al which the Scholemen have foisted into their *Theologie*, both names and things. That this *Scholastic Free-wil* and indifference to good and evil, was originally a *Philosophic figment*, see more largely *Jansenius*, *August. Tom.* 2. *l.* 4. *c.* 24. (3) It follows in *Jansenius*, *Tom.* 1 *l.* 6. *c.* 18. 'Also their disputes against Original Sin and its punish-'ment, whence came they but from the *Ethnics* Philosophie? 'for these were not only ignorant of the traduction of Sin from

3. *Pelagian Errors about Original Sin from* Philosophie.

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'the Parent to the Child, but also afforded unto *Pelagius* such 'materials as served for a foundation to his Error, *&c.* And have not the Scholemen made use of the same *Philosophic Armes* to oppugne the traduction of Original Sin?

(4) *Jansenius* addes, 'That not only the *Pelagian* Dogmes, 'but also the very weapons which are used by its Defendents 'to maintain the same were taken out of the *Philosophers* Shop: 'which is so far true, that if you take away the *garrulitie* or 'babling of *Philosophie*, the whole Heresie may be dissipated 'by one breath. Whence the *Pelagians* being condemned by the 'Church flie to the Philosophers, even by their sentence to be 'absolved from condemnation. Then he addes more particularly concerning the Scholemen, how much they have fomented and nourished this *Pelagian* Heresie, by virtue of *Aristotle*'s Philosophie incorporated into their own *subtile Questions* and *Scholastic niceties*. 'Moreover as Philosophie alone produced this *Pelagian* 'Heresie, so as many as in after-times amongst the Christians 'have adulterated the puritie of Divine Grace, by a predominant 'mixture of human libertie, have been seduced by the *inveigle-* 'ment of Philosophie.——For by how much the more plain and 'simple the truth once was explained, and delivered; by so 'much the more *vexatious subtiltie* found or cast in scruples; 'and that which it found certain, it made uncertain, by mixing 'therewith uncertainties: for too much of Philosophie has ever 'sophisticated, not perfected Christian truth, in that it does not 'believe sufficiently things divine and fixed; neither does it suf- 'ficiently understand those human mixtures which by their see- 'ming novitie flater, *&c.* We find yet a more ful confirmation hereof in *Jansenius*, *Augustin. Tom.* 1. *l.* 6. *c.* 2. 'Amongst the '*Pelagians* there is a great estimation of Secular Sciences; and 'because they are sons of contention, they greatly affect *Logic*, 'because any thing is wont to be defended by the pertinacious 'against the truth by *Philosophic subtilties*. Hence they would 'needs seem exact *Dialectics* and *Aristotelics*, that so they may 'by their Syllogismes cast mists on the eyes of the ignorant: 'Which vanitie *Augustin* does most frequently upbraid the *Pe-* 'lagians* withal. Hence they would have althings doutful de- 'cided by human reasons; which they every-where crack, as 'the Philosophers were wont. Namely, Reason holds the chief 'place amongst the *Pelagians*, to which they contend, al the

Pelagians Armes from Philosophie.

'Scriptures must conforme, although they seem to speak what 'is contrary thereto. Whence *Julian* fixing the *Pelagian* rule, 'saith, *What reason argues authoritie may not denie.* Thus *Jansenius:* wherein he gives us an exact character of these *Pelagian Schole-Divines*, and their *Philosophic Theologie.* For what more Idolised in the Scholes than their *Recta Ratio, Right Reason*, as they stile it, which they make the measure of Moral good and evil, answerably to the ὀρθὸς λόγος, *right reason* among the Philosophers, of which see *P.4. B.1. C.2. §.2.* Yea, that these Schole-Divines have out-gone the very Philosophers,(those who were more ancient) in their *Pelagian Infusions*, is excellently laid open to us by *Jansenius, August. Tom.2. de Nat. pura l.2. c.2. p.* 326. 'I have more than once, saies he, vehemently wondred, 'that the Philosophers, before the light of the Gospel shone on 'the Gentiles, Philosophised far more rightly, more accurately, 'more holily of the chief Heads of Moral Doctrine, of the In-'firmitie of natural Abilitie to live wel, of God to be loved 'in al acts, of the Souls Purgation and Beatitude, of the Ne-'cessitie of Grace, *&c.* than many Christian Scholemen. Neither 'truely can I find any other cause hereof but this,that they have 'universally followed *Aristotle*'s λεπτολογίαν, *vain ratiocination*, 'who being willing to carpe at the choisest Heads of Learning 'in his Master *Plato*, and that either from his ignorance of Di-'vine things, or from an emulation of his Master's glorie, he 'by his minute reasonings contemplated only terrene things: He 'supposed there needed not any Adjutorie of a superior Being, 'either to Virtue, or Happinesse its reward; but being igno-'rant of his own Imbecillitie, he taught, that for every good 'worke a man should confide in his own strength and virtue. 'This is the very poison which the *Pelagians* sucked from him 'as their Master,whilest they stifled the Grace of God as super-'fluous: This is the Doctrine which the Scholemen have endea-'vored to moderate,whilest they frame two men in one, a *Phi-'losopher*, and a *Christian.* Whence also we see it happened,that 'so long as *Aristotle*'s Philosophie stood banished from the 'Churches Scholes, there was no mention found of these *Pela-'gian* Dogmes or blandishments of pure nature in the Writings 'of the *Latin* Fathers,*Cyprian, Ambrose, Augustin*, &c. But the 'Scholemen, because they remembred themselves to be Christi-'ans, placed a supernatural and natural man, as the Arke with

'*Dagon*,

'*Dagon*, in the same house: For whatever they perceive to be 'predicated of Divine Grace in Scripture, that they applie to 'the supernatural man: and whatever they find mentioned in 'the Philosophers touching the power of the wil, and Philoso-'phic Virtues, this they applie to the natural man. Whence their distinction of Virtue and Happinesse into natural and supernatural, as hereafter, *P.* 4. *Book* 1. *Chap.* 2. §. 4. Thus we see how al the *Pelagian* Dogmes have been revived by the Scholemen, and that upon Philosophic Principes.

SECT. II.

A general Account of Antichrist's Canonic Theologie and Ἁγιολατρεία, *with its Traduction from the Philosophers* Δαιμονολατρεία.

§. 1. 3. *Canonic Antichristianisme from Pagan Philosophie.*

ANother great Pillar of Antichrist's Throne is *Canonic Theologie*; the main designe whereof has been to defend Antichrist's *Authoritie* and *Discipline* by *Ecclesiastic Canons*. For look as the Monkes by their pretended *Sanctitie* and *Mystic Theologie*, and the Scholemen by their *Eristic Theologie*; so in like manner the Canonists by their *Canonic Theologie* have endeavored to their utmost to maintain and propagate Antichrists Soveraintie and Discipline. The chief Head of these *Canonists* was *Gratian*, who reduced the *Ecclesiastic Canons* to a bodie called the *Canon-Law*; the scope whereof chiefly is to support the *Discipline* of the Pope, under a pretension of the *Catholic Church*, and its *Autoritie*. For as the Scholemens πρῶτον, or taske was to defend the Pope's Power and Doctrine by Disputation and strength of argument; so the work of these *Canonists* was to maintain Antichrist's *Soveraintie* and *Discipline* by producing the *Canons* and *Authoritie* of the *Catholic Church*. They pretend not to *Scholastic Reason* or *Argument*; for that (say they) does but diminish the Authoritie of a Law; but their great *Diana* is the *Churches Authoritie*, which they urge as the fountain of al their *Ecclesiastic Canons* and Impositions. But to run up this *Canonic Theologie* to its origine or spring head, we no way dout but to make it very evident, that the main, if not the whole of Antichrist's *Ecclesiastic Canons* and *Discipline* owes its origine to *Pythagorean*, or some other *Philosophic Institutes*. This we shal make good both by *Divine* and *Human Autoritie*. And the great hinge on which this our Demonstration shal turne,

is that eminent Prophetic image or character of Antichrist, 1 *Tim.* 4. 1, 2, 3. compared with *Col.* 2. 8, 9, 10, 18, 19, 20, 21, 22, 23. And to give a general key to these and such *Prophetic descriptions* of Antichrist; we are to know, that though they might have some typic and initial fulnlling in the *Gnostic Heretics*, which started up in the Apostles times, and were forerunners of Antichrist, as has been once and agian observed, *Ch* 1. §. 7. Yet their main scope is to *characterise* and *delineate Antichrist* his δεισιδαιμονία, *superstition and tyrannic Impositions*. For it is usual with the Spirit of God in Scripture to paint forth and decipher the great and famose Apostasie under Antichrist, by lesser and more particular Usurpations and Apostasies of persons in those times wherein the Propheste was delivered. So in the Old Testament, what is Historically spoken of *Egypt*, *Babylon*, *Antiochus*, *&c.* is in the New Testament applied to Antichrist and his Kingdome; in like manner as *David* and *Solomon* are made Types of Christ. So here, we denie not but that these *Prophetic Characters* of Antichrist, laid down by *Paul* and *John*, might have some foundation in, and regard unto those *Gnostic Antichrists* of their time, of whom *Simon Magus* was the Head; but to confine al these great *Prophetic descriptions* of Antichrist to *Simon Magus*, or some Heretic of those times, as *Grotius* and his Sectators seem to do, savors too much of an Antichristian spirit. No, it is our safest course to interpret Scripture in its largest sense: for as it has been wel observed by Sir *Francis Bacon*, in his *Advancement of Learning*, *Prophetic Scriptures have their fulfilling over and again in diverse Periods and Ages:* so that al these Scriptures which we have before made use of to *characterise* and *describe* the *Gnostics* and their *Philosophic Infusions*, who were the Forerunners of Antichrist, may much more truely and fully be applied to Antichrist, the great Antitype; who though last in Execution, yet was first in Intention, as we need no way dout. Having given this key, we shal procede to demonstrate, *That Antichrists Canonic Theologie*, *or Ecclesiastic Canons*, were *Derivations* from, and *Imitamens* of *Philosophic*, and principally *Pythagoric Institutes*. And herein we shal follow our wonted method, reducing the whole of our Demonstration to the *Forme* and *Mater* of *Canonic Theologie*.

§. 2. As for the *Forme* of Antichrists *Canon-Law*, it received its *Constitution* from its *formal Object*, answerably to al other Laws.

Laws. For the *formal Object* of any Law is the Autoritie of the Law-giver, which is the *principal foundation*, or *proper motive* on which it dependes. Whence the *formal Object* of this Antichristian *Canon-Law* is the pretended Autoritie of the Church, on which al their *Ecclesiastic Canons* are founded, as on their *principal ground and proper motive.* For look as Christs Divine Law has for its *formal Object* his *Divine Autoritie* reveled in Scripture, according to 1 *Thes.* 2. 13. *As the word of God.* This *As* is *reduplicative*, not *specificative* only, (as *quatenus* is used in the Scholes) *i.e.* they received the Word of God under this reduplication, *As the word of God*, or as clothed with Divine Autoritie: so parallel hereto Antichrist's *Canon-Law* has for its *formal Object* the pretended *Churches Autoritie*; whence resultes its *formal constitution*, or *obligatorie spirit* and force. Now that this *formal constitution* of Antichrist's *Canonic Theologie* exactly answers to, and, as we may presume, was taken up in imitation of the *Pythagorean mode of dogmatising*, or *imposing Institutes*, seems evident from what intimations we find hereof in the forementioned Scriptures. So 1 *Tim.* 4. 1. διδασκαλίαις δαιμονίων, *Doctrines of Demons.* διδασκαλία, as used in the *Pythagorean Schole*, signifies the same with δόγμα, a *Dogme*, *Decree*, *Institute*, *Canon*: so also it seems to be used, *Col.* 2. 22. ἐντάλματα καὶ διδασκαλίας ἀνθρώπων. Where διδασκαλίας being appendent to ἐντάλματα, signifies the Institutes and Dogmes of the Philosophers, (as *Grotius*) answering to δογματίζεσθε, *v.* 20. of which hereafter, *Sect.* 4. §. 3. Thus *Mat.* 15. 9. as also *S.* 4. *S.* 3. So that by διδασκαλίας δαιμονίων, *Doctrines of Demons* here we may understand those *Dogmes*, *Institutes*, and *Canons*, which Antichrist by his pretended Ecclesiastic Autoritie and Traditions, should impose upon the Churches of Christ, in imitation of those *Pythagorean Dogmes*, *Institutes*, and *Canons* imposed by *Pythagoras* on his Scholars, in reference to their δαιμονολατρία, *Demon-worship.* For the Explication whereof we may remember, that amongst *Pythagoras*'s Scholars αὐτὸς ἔφα, *ipse dixit*, *HE SAID IT*, i. e. *Pythagoras*, had the same weight and autoritie, as any Law or Canon in *human Polities.* They disputed not but obeyed their Masters Canons and Institutes, with as great reverence as the Sons of Antichrist do his *Ecclesiastic Canons:* so that a *Dogme* or Doctrine in his Schole had the ful force and obligation of a Law, specially in maters of Discipline and *Demon worship.* In imitation whereof our Apo-

The forme of Antichrists Canon Law from the Churches Autoritie, taken up in imitation of the Pythagorean Dogmes or Canons.

1 Thes. 2. 13.

1 Tim. 4. 1. διδασκαλίας.

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ſtle here tels us, that Antichriſt ſhould introduce his *Demon-Dogmes*, or *Canons*, under a pretext of Church-autoritie or *tradition*. And this notion of διδασκαλία, as it implies a *Dogme* or *Canon*, ſuits wel with our Apoſtles ſenſe: for Antichriſts Saints, couched here under the notion of Demons, take up a good part of his *Canon-Law*; yea the whole of their *Saintſhip* and *Mediatory Office* owes its origine to ſome Popiſh Canon; whence we find ſo frequent mention in their *Canonic Theologie* of the *Canoniſation* of Saints, and *Canoniſed Saints*, &c. anſwerably to the Demon ἀποθέωσις, *Deification*. So that it's evident, this διδασκαλία, which Antichriſt was to introduce, comprehendes his *Eccleſiaſtic Canons*, at leaſt ſuch as refer to his ἁγιολατρεία, *Saint-worſhip*. This ſuites with *v.* 3 κωλυόντων, γαμεῖν, which implies a Canonic prohibition againſt Mariage, of which we find many branches in Antichriſts Canon-Law; and with *ver.* 7. where we find mention *of old wives fables*, which indeed is a good character of al Antichriſts Canons, notwithſtanding their pretenſion to Church-Autoritie and Tradition. To which our Apoſtle oppoſeth *v.* 9. a Divine Chriſtian *Cabala*, *Canon*, or Tradition: *This is* (ſaies he) *a faithful ſaying and worthy of al acceptation*; πάσης ἀποδοχῆς, *i.e.* (as *Paulus Fagius*) this is the true Chriſtian *Cabala*, or Tradition, in oppoſition to al theſe *Pythagoric*, *Jewiſh*, Antichriſtian *Cabala's*, as before, *Book* 1. *Chap.* 4. §. 1. But we find *Antichriſts Eccleſiaſtic Canons*, and their origine from *Pythagorean Dogmes* more fully laid open to us, *Col.* 2. 8, &c. where he gives them (1) a ſtrict charge, *that no one ſpoil them.* ὁ συλαγωγῶν, i.e. *plunder them of their Chriſtian libertie*, or *lead them captive*: which exactly ſuites with Antichriſt, his plundering Chriſtians of their Libertie, and captivating their Conſciences, or bringing them under the yoke of his *Eccleſiaſtic Canons*. Of which ſee what precedes, C. 1. §. 1. We find the like caution, *Gal.* 5. 1. *Stand faſt therefore in your libertie*, &c. 'Where, ſaies 'Grotius, he cals ζυγὸν δουλείας, *the yoke of bondage*, not only that 'which the *Hebrews* cal עול תורה, *the yoke of the Law*; but 'alſo thoſe Opinions or Rites, whereby the Gentiles bound 'themſelves. ἐνέχεσθαι ſignifies *to be bound*, or *to be brought under an obligation*. Ἐνέχειν properly ſignifies *to urge, to enſnare, to take al occaſions of hurting others*, as *Heſychius* and *Euſtathius*: ſo *Mar.* 6. 19. Thence Ἐνέχεσθαι primarily ſignifies, *to be enſnared, to be entangled, to be held bound*. Thus theſe *Galatians* had their

Col. 2. 8.

Gal. 5. 1.

their Conſciences entangled in the yoke of *Judaic* Ceremonies. It ſeems to allude to Oxen, whoſe heads are entangled in their Harneſſe, or the cords of their yoke. Which exactly deſcribes to us that obligation and bondage, which the Conſcience is brought under by ſubjection to the yoke of Antichriſts *Eccleſiaſtic* Canons. (2) Our Apoſtle, *Col.* 2. 8. laies down the *medium* Col. 2. 8. or means by which Antichriſt leads captive the Conſciences of men, and brings them under his *Canonic yoke*; that is, διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, *by Philoſophie and vain deceit.* Here is, ſaies *Grotius*, ἓν διὰ δυοῖν, as if he had ſaid, *by the vain deceit of Philoſophie.* By Philoſophie here *Grotius* and *Hammond* underſtand the *Pythagorean*; which was ſtuffed with *Dogmes*, *Inſtitutes*, *Traditions*, and *Canons*, which al who were of *Pythagoras's Church* or *College* ſubmitted unto, as their *Canon-Law* or Rule of Diſcipline; wherein they were followed by Antichriſt and his Church: (as wel as the *Primitive Gnoſtics:*) ſo it follows κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, *according to the tradition of men.* This *Grotius* applies alſo to the *Pythagorean Philoſophie*, and its Human Traditions and Canons impoſed on al thoſe of that Sect; who have been herein followed κατὰ πόδας (not only by the *Gnoſtics*, but alſo) by Antichriſt; for what are al his *Eccleſiaſtic Traditions and Canons*, but corrupt *Imitamens* of *Pythagorean* and *Talmudic Traditions* and *Canons*? It's true, he pretendes unto a Church-Autoritie as the fountain of al; and ſo did the Phariſees for al their *Talmudic* Traditions, or *Oral Canon-Law*; and yet notwithſtanding both one and t'other were but Traditions of men, yea of blind *Pythagoreans.* Thence it follows, κατὰ τὰ στοιχεῖα τοῦ κόσμου. στοιχεῖα in Philoſophie ſignifies a *firſt Principe*, *Dogme*, *Inſtitute* or *Canon:* and he addes, *of this world*; becauſe they flowed from *Pythagorean* Human Inſtitution, not from Chriſt. We find the like, *Gal.* 4. 3, 9. where στοιχεῖα is evidently uſed to ſignifie *Injunctions* or *Canons.* And are not Antichriſts *Eccleſiaſtic Canons* here *characteriſed* to the life? which though they claim kindred with Heavenly Tradition, yet it's a thing moſt plain, that they were al of terrene extract, rudiments of this world, or, as *Gal.* 4. 9. *Beggerly elements*, deſcended from Tradition, not from Chriſt, as it follows: καὶ οὐ κατὰ Χριστόν, *and not according to Chriſt*; *i.e.* ſaies *Grotius*, not ſuch *rudiments* or *canons* as Chriſt brought from Heaven. It's true, Antichriſts Canons have Chriſt and his Churches name affixt to them, as the *Jewiſh* Talmud or Oral

Oral Law passeth under the name of Divine Traditions; but in truth both one and t'other owe their origine to *Pythagorean Institutes*, Traditions, and Canons, not to Christ his Royal *Canon-Law*. This is farther illustrated *v.* 14. *Blotting out the hand-writing of Ordinances.* Col. 2. 14. χειρόγραφον signifies a *Bil* or *Bond under a mans hand*, whereby he binds himself to some payment of money or dutie: Thence *Hesychius* interprets it by συμβόλαιον, γραμματεῖον, *i.e.* such a *Schedule* or *obligation under a mans own hand*, whereby he acknowlegeth a debt, and promiseth the payment, according to the day appointed. So the Legal Sacrifices, Oblations, Purifications, and Ceremonies were a bond or hand-writing, whereby the *Jews* testified and acknowleged their debt to Divine Justice. This Bond, saies our Apostle, Christ has cancelled, by *nailing it to his Crosse*; (this being one way of cancelling a Bond by striking a nail thorough it:) beware therefore how you suffer your selves to be brought under any fresh obligation by any *Antichristian Canons* or *Injunctions*. That this is applicable to Antichrists *Ecclesiastic Canons*, is evident by the τοῖς δόγμασιν appendant thereto. It is wel known that δόγματα is a *Philosophic notion*, signifying an *Institute*, *Injunction* or *Canon*, imposed on their Disciples, specially in the *Pythagorean Schole:* and it was used in the same notion in the *Greek* Churches, for a *Decree* or *Canon*. So *Luk.* 2. 1. *Cæsar's* Decree is called δόγμα. whence this hand-writing of Ordinances is stiled, *Ephes.* 2. 15. τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι, *the Law of Commandements in Ordinances*; *i.e.* the *Jewish* Canon-Law consisting of many Ordinances, which Antichrist has since revived, mixing therewith many *Pythagorean Dogmes* or *Canons*. So it follows, *v.* 16. *Let no man therefore judge you in meat and drink, &c.* Col. 2. 16. κρινέτω, *judge*, is a Law-notion, and as here applied to meat and drink, supposeth some *Ecclesiastic Canons* or *Traditions*, concerning the same. 'Grotius makes it the same with κατακρινέτω, as *Rom.* 2. 1. and un-'derstandes it of those *Pythagorising* Masters, who imposed these 'their Ordinances under pain of damnation. Which indeed is of none more true than of Antichrist, who enjoyns the Observance of his *Ecclesiastic Canons* and Ordinances under pain of damnation, *Purgatorie, &c.* The like he addes, *v.* 18. μηδεὶς ὑμᾶς καταβραβευέτω, *Let no man plunder you of your reward.* Ver. 18. 'By reward '(saies *Grotius*) he understands in this place the libertie vouch-'safed by Christ. Now what has more abreged this Christian libertie,

libertie, than *Antichrists Ecclesiastic Canons*? which we find more fully described *v.* 20. ἀπὸ στοιχείων τοῦ κόσμε, *from the rudiments of the world.* He repetes here what he had before mentioned *v.* 8. 'στοιχεῖα (saies *Grotius*) signifies al *Institutions.* They are 'called the Rudiments of this world, becaus they were com-'mun to the Gentiles with the *Jews*; yea they seem rather to 'be traduced from the Gentiles to the *Jews*, than to procede 'from the *Jews* to the Gentiles. So that we see what was the fountain whence Antichrist derived his *Ecclesiastic Institutes*, namely some human, and principally *Pythagorean Institution* or *Canon*; which the Apostle gives a strict caution against in what follows, *Why, as though living in the world, are ye subject to Ordinances?* δογματίζεσθε, *i.e.* why do ye suffer your selves to be imposed upon by those Antichristian *Pythagorean Dogmes?* δογματίζειν, as has been before observed, signifies to *impose a Dogme, Institute*, or *Canon*, answerably to νομοθετεῖν, *to impose a Law.* And look as the *Pythagoreans* had their *Dogmes*, *Institutes* or *Canons*, which they imposed on their Disciples; so Antichrist his *Ecclesiastic Canons* or Laws, which for the most part were of *Pythagorean* extract, as *v.* 21. of which hereafter. Thence it follows, *v.* 22. κατὰ τὰ ἐντάλματα καὶ διδασκαλίας ἀνθρώπων, *according to the Commandements and doctrines of men.* This relates to the δογματίζεσθε, *v.* 20. as if he had said, Al these *Pythagorean Injunctions, Dogmes*, or *Canons*, which these *Gnostics* have already assumed, and Antichrist wil hereafter re-assume, they are but human figments or Traditions, not of Divine stampe and institution. Whence he addes, *v.* 23. *Which things indeed have a shew of wisdome.* λόγον σοφίας, *an apparence of Divine, Canonic institution.* As al *Antichrists Canons* have a shew of Church-Autoritie, or Divine *Canonic Institution*, though they are indeed but Human, *Pythagorean*, and *Jewish Traditions*, founded on Wil-worship: as it follows, ἐν ἐθελοθρησκείᾳ. θρησκεία, saies *Grotius*, signifies *Rites* or *Ceremonies*; 'which had its origine from the *Thracians*, as *Plutarch* teach-'eth us. Whence ἐθελοθρησκεία signifies Rites and Observations 'taken up of our own accord; which the *Hebrews* cal נדבת, 'and the *Greeks* ἑκούσια. Such indeed are al Antichrists Institutes 'and Canons, no other than the Injunctions of his own Anti-christian Pleasure, taken up in imitation of *Pythagorean Dogmes*, *mixed with* some *Jewish* Ordinances, and framed into a Canon-Law, for the conservation of his tyrannic Wil-worship, which

Col. 2. 20.

Ver. 22.

Ver. 23.

he impoſeth on al his ſlaves, under the uſurped pretenſion of Church-autoritie, and Apoſtolic Tradition. Thus we have ſhewen what foundation Antichriſts *Canonic Theologie*, as to its *formal conſtitution*, had in the *Pythagorean Philoſophie*.

2. *The Mater of Antichriſts Canon-Law from Pagan Philoſophie.*

§. 3. As Antichriſt derived the *Forme*, ſo in like manner the *Mater* of his *Eccleſiaſtic Canons* from *Pagan Philoſophie*; the Demonſtration whereof wil appear evident from an enumeration of Particulars. Indeed the whole bodie of Antichriſts *Canon-Law* ſeems to be but a reviving of the old Pagan Δαιμονολατρια, *Demon-worſhip*, according to *Pauls Prophetic deſcription* of that *Man of Sin*, 1 *Tim.* 4. 1. διδασκαλίας δαιμονίων, *&c.* We ſhal inſiſt only on ſuch of his Canons as are manifeſtly *Derivations* from, and *Imitamens* of the Philoſophers *Demon-worſhip*. And the main ſeat of this Diſcourſe ſhal be that great character of Antichriſts Diſ-
1 Tim. 4. 1, 2, 3. cipline, 1 *Tim.* 4. 1, 2, 3. *Doctrines of Demons, &c.* Before we enter upon the *examen* of Particulars, we are to make our way plain by removing thoſe Antichriſtian Gloſſes, which are given by *Grotius*, and his Adherents, on this and ſuch-like characters of Antichriſt. *Grotius* reſtraines theſe words to *Apollonius Tyanæus*, that *Pythagorean* Sorcerer, and *Hammond* ſeems to limit them to *Simon Magus*, and other *Gnoſtic* Heretics; which ſo far as they were Forerunners of Antichriſt, we have before admitted. But yet that the main ſcope of this Prophetic Character is to delineate Antichriſt, and his Demon-worſhip introduced by his *Eccleſiaſtic Canons*, is excellently wel proved to our hands by *Mede*, on 2 *Pet.* 2. 1. (*Diatr.* 3. *pag.* 532) · In theſe Prophe-
'ſies (ſaies he) of a general defection and Apoſtaſie of the later times,
'2 *Theſ.* 2. 1 *Tim.* 4. 1, *&c.* if St. *Paul* ſhould mean no other
'but the Errors of particular men, and their trouble from the
'Church, they ſhould make no Propheſie at al, or a needleſſe
'one. For who knows not, that in St. *Paul*'s, St. *John*'s, and the
'Apoſtles times were diverſe Hereſies and Heretics here and there
'diſperſed: of al theſe they could not mean, when as (1) the
'known bodie of the viſible Church diſclaimed them. (2) They
'foretel of a corruption to come in after times, or as 1 *Tim.* 4. 1.
'*In the later times:* for no man uſeth to foretel of things which
'are already, as if they were to come.——The corruption and
'defection therefore ſo much propheſied of, was another manner
'of one; ſuch a kind of one as had neither been before in the
'Church, nor was to be; namely ſuch an one as ſhould not be
'diſ-

'disclaimed by the bodie of the Church, but should surprise and 'overwhelme the visible Church itself.

We now procede to the particulars of Antichrist's δεισιδαιμονία, or Canonic Demon-worship, according to 1 *Tim.* 4. 1. διδασκαλίαις δαιμονίων. 1. That διδασκαλία here signifies not a mere Speculative Doctrine, but an Institute or Canon, as *Col.* 2. 22. answerably to the notion of δόγμα, *Col.* 2. 14, 20. we have proved §. 2. To which we may adde, that this also suites with the notion of διδάσκαλος, which, according to Pagan and Scripture-phraseologie, signifies not a mere *Doctor* and *Teacher*, but also an *Institutor* or *Preceptor*, who has Autoritie to impose his Dogmes and Canons; whence the proper title given to Christ is διδάσκαλος, answerably to the *Hebrew* רַבִּי, *Rabbi*. So that by διδασκαλίαις δαιμονίων, we must understand *those Ecclesiastic Institutes or Canons*, which Antichrist was to frame, for the introducing the *Philosophic* δεισιδαιμονία, or *Demon-worship*. And that this is the proper notion of δαιμονίων in this place, namely to signifie Demons, (not Devils as *Grotius* wil have it) is evident from those parallel places, *Act.* 17. 22. ὡς δεισιδαιμονεστέρους, *Rev.* 9. 20. δαιμόνια, 1 *Cor.* 10. 21, ποτήριον δαιμονίων, &c. Of which more in what follows. Now these *Demon-Dogmes* or Canons framed by Antichrist, in imitation of the old *Grecian* δεισιδαιμονία, (framed by the Philosophers, and made a chief part of their θεολογία φυσική, *Natural Theologie*) comprehend several branches parallel to the Pagan *Demon-Canons*.

1 Tim. 4. 1. διδασκαλίας δαιμονίων, *Doctrines of Demons what.*

1. As the Philosophers had their Deified Demons, which took up a good part of their *Natural Theologie*, so also Antichrist has his Canonised Saints, who fil up a great part of his Canon-Law, as 1 *Tim.* 4. 1. Δαιμονίων, *Demons*. *Mede*, in his excellent Discourse of the Apostasie of the later times, opens this Text at large, and shews, 'That the Primitive Christians 'Canonised 'Saints, and honored their Reliques in imitation of the Gentiles, 'their Demon worship, thereby to allure them; which laid the 'foundation of Antichrist's δεισιδαιμονία, and *Idolatric Apostasie*. We shal discourse a little more distinctly and particularly touching these Antichristian Saints, and their derivation from the Pagan Demons. As for the origine of the Philosophers Demons we have once and again discoursed thereof, as *Part* 2. *Book* 2. *Chap.* 8. §. 11. and *P.* 3. *B.* 2. *C.* 1. §. 1. also *Philosoph. General. P.* 1. *L.* 3. *C.* 4. §. 4. We shal adde thereto what account we

1. *Antichrist's Canonised Saints in imitation of Pagan Demons.*

find hereof in *Augustin* and *Ludovicus Vives* thereon. *August. de Civit. Dei, lib.* 8. *cap.* 18. tels us, 'That *Apuleius* (and whoever are of the same opinion) does in vain defer or bestow this 'honor on those Demons, whom he placeth as midling Gods in 'the Air, as those who must transport the prayers of men to 'the Gods, and thence the commands of the Gods to men. For 'they who believed these things thought it unworthy for men 'to mingle with the Gods, or the Gods with men; but that 'it was meet for these Demons to mingle with men and the 'Gods. Where *Ludovicus Vives* gives this whole Mysterie more fully to us: 'This is the opinion of *Plato* in his *Convivium*, and 'attributed to *Socrates*, who asking *Diotima* what Love was? 'she made answer, *δαίμων μέγας, ὦ Σώκρατες. καὶ γὰρ πᾶν τὸ δαιμόνιον μεταξύ ἐστι θεοῦ τε καὶ θνητοῦ*, *A great Demon, O Socrates: for every De-'mon is a middle betwixt God and Mortal. Socrates* not yet understanding, demands what this Demon's power and nature 'was? then *Diotima* answers, to interpret and conveigh *human* 'affaires to the Gods, and *Divine* affaires to us: *i. e.* prayers and 'sacrifices from men to the Gods, and precepts and rewards 'from the Gods to men. Wherefore Demons being placed in 'the middle, they fil up that place, that so the universe may 'be wel disposed and conjoined. Hence flows Prophetes, and 'al Sacerdotal art, and whatever belongs to Sacrifices, and In-'cantations. To these she addes, what *Augustin* cites, *θεὸς δ' οὐκ ἀνθρώπῳ οὐ μίγνυται, &c. God mingleth not with man*; but al com-'merce betwixt men and God is by *Demons*. These *Apuleius* cals 'Administers and Salvation-bringers. They are called by *Capella*, '*Angels, i.e.* Messengers. Now that the Popish Saints were taken up, and brought into the Church in imitation of these Pagan Demons seems very evident, and that according to the general consent both of ancient and moderne Writers. Indeed there was a great foundation laid for these Antichristian Demons or Saints in the fourth Centurie, as soon as the Church began to have any relaxation from Pagan persecution. This I gather out of *Augustin, de Civit. Dei, lib.* 8. *cap.* 26. 'But that '*Egyptian Trismegistus* seems to grieve, that the Commemorati-'ons of our Martyrs should succede the Temples and Commemo-'rations of their Demons; so that he who shal read these things 'with a mind perverse and averse from us, may think, that as 'the Pagans worshipped their Gods in their Temples, so we wor-

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'ship our dead Martyrs at their Graves, *&c.* By which it is evident, that in *Augustin*'s time the Christians performed many Commemorations and other solemnities at the Graves of the Martyrs and Saints, al which had a very great ressemblance with the Pagan δεισιδαιμονία, *Demon worship*; though as yet it was not arrived to ἁγιολατρεία, *a Saint-worship*. For *Augustin*, in his following Chapter endeavors to vindicate this respect which some gave to the Martyrs and Saints from the imputation of *Saint-worship*; though it is most certain, that it laid a very great foundation for the same, as it may appear by *Augustin*'s own words, and the observations of learned Papists thereon. *August. de civit. Dei, lib.* 8. *cap.* 27. speakes thus, 'Neither do we 'notwithstanding constitute Temples, Priesthoods, Sacreds, and 'Sacrifices to these Martyrs; because they are not our God, but 'their God is ours.——Where-ever therefore there be perfor-'med Religiose Obsequies, in the places where Martyrs suffer-'ed, they are only Ornaments for Memorial, not Sacreds, or 'Sacrifices of the Dead, as if they were Gods. Whoever also 'carrie their Banquets thither, which truely is not performed 'by the better sort of Christians, and in many Countries there 'is no such custome; yet whoever they be who do this, (which 'Banquets when they have set down at the Martyrs Sepulchre, 'they pray and carrie them away, that they may feste thereon, 'or that they may bestow them upon the poor amongst them) 'they wil that their Banquets be sanctified there, by the merits 'of the Martyrs, in the name of the God of the Martyrs: But 'yet he who acknowlegeth one true God does not acknow-'lege these to be Sacrifices of the Martyrs. We therefore wor-'ship not our Martyrs with Divine honors, as they worship 'their Demon-Gods. Thus *Augustin.* By which, though he endeavors to vindicate the Christians of his age from δεισιδαιμονία, *Demon-worship* performed to the Saints; yet it is evident by his own confession, that some superstitiose Christians were too much inclined thereto: for he saies, *That they carried their Banquets to the Sepulchres of the Martyrs, and there prayed; and so carried them away again, supposing them to be sanctified by the merits of the Martyrs.* Yea, *Augustin*, *Lib.* 6. of his Confessions, relateth of his own Mother, 'That she brought to *Milan*, for a 'Commemoration of the Saints, Bread, and Fruments, and Wine, 'and gave them to the dore-keeper: But these things were pro-'hibited

'hibited by *Ambrose*, to avoid occasion of rioting, and because 'these kind of *Parentals* were most like to the Gentiles super-'stition. This also is taken notice of by *Cassander*, that learned and moderate Papist, *Consultat. Art.* 21. *de Venerat. Reliqu.* 'Moreover, in the times of *Ambrose* and *Augustin* this custome pre-'vailed, that the people brought Banquets for the Commemo-'ration of the Martyrs, which that it was not done by the bet-'ter Christians, but prohibited by *Ambrose* at *Milan*, *Augustin* 'testifies, *Confess. l.* 6. *c.* 2. And that these and such-like *Imitamens* of the Pagan δειδαιμονία, *Demon-worship*, gave a great and effectual entrance to the Popish Canonised Saints, and their ἀγιολατρεία is confessed by some ingenuous Papists. So *Ludovicus Vives*, on these words of *Augustin*, *de Civit. Dei*, *l.* 8. *c.* 27. *But these are not the sacrifices of Martyrs.* 'Many Christians, saies 'he, often offend in a good mater, in that they worship their 'He-and-She-Saints as God: neither can I discerne any difference 'in many things between this their opinion of *Saints*, and that 'which the Gentiles had of their Gods. Which is indeed a great and most true Confession, and is taken notice of by several of our Writers: as by *Reignolds* in his Conference with *Hart*, where he tels, 'That *Ludovicus Vives* saith in his Comment on '*Augustin*, *l.* 8. *c.* 27. that Saints are estimed and worshipped by 'many as were the Gods amongst the Gentiles. The like Confession I find in *Cassander*, that moderate *Papist*, in his *Consultation*, *Art.* 21. where quoting this place of *Augustin*, he saith, 'That the ignorance of the commun people hath attributed Di-'vine honor to the Saints; as when Temples, Altars, Sacrifi-'ces, Priesthoods, Vows, Festivals are conceived to be conse-'crated not only to the memorie, as the Ancients speak, but 'to the honor and worship of the Saints. Which Error *Augu-'stin* now and then refutes: *We*, saies he, *build not Temples to 'the Martyrs, as to Gods, but memorials for them as dead men.* Where *Grotius* observes wel, 'That we should take diligent 'heed, lest under too favorable inclinations in this mater, the Pa-'gan customes be reduced into Christianisme.

The Origine of Popish Saints the same with that of the Pagan Demons.

Thus we see how Antichrists *Canonised Saints* were but *Imitamens* or Apes of the *Gentile-Demons*. And to make the parallel yet more exact and clear, we shal shew how these Popish Saints had the very same origine amongst Christians, as the Deified Demons had amongst the Pagans. We have already, *C.* 1. §. 3. treated

ted of the Origine of those Demons out of *Plato*, who tels us, 'That they were certain noble Heroes belonging to the Golden-'Age, who having been exceding famose for their Wisdome, 'Virtues, or some wonderful atchievements and warlike exploits, 'were after their death, according to the appointment of the 'Divine Oracle, Deified and worshipped as Gods. We find the like account in *Hesiod*, (whom *Plato* cites to the same purpose) who saies, 'That the men of the Golden-Age being dead be-'came, Δαίμονες ἢ φύλακες ἐπιτῶν ἀνθρώπων, *Demons and Conserva-'tors of mortal men.* By *men of the Golden Age*, we need no way dout but *Hesiod* and *Plato* meant the first Patriarches and Heads of mankind; who having gained a great estime with their Posteritie, for some conceived excellence of Wisdome, Virtue, or Warlike exploits, were, by the Devils inveiglement, Idolised by Superstitiose spirits, as *Demons*, or *Deified Mediators*. This is wel obserued by *Mede*, on *Gen.* 3. 13—15. (*Diatrib.* 2. *p.*428.) 'Here I obserue, (saies he) that over-much dotage upon a con-'ceived excellence, whether of Wisdome, or whatsoever elsse, 'without a special eye to Gods Commandement, hath ever been 'the occasion of greatest Errors in the World; and the Devil 'under this maske, useth to bleer our eyes, and with this bait 'to enveigle our hearts, that he may securely bring us to his 'lure. The admired Wisdome of the long-living Fathers of the 'elder World, having been for so many Ages as Oracles to their 'off-spring growen even to a People and Nation while they lived, 'was the ground of the ancient Idolatrie of mankind, whilest 'they supposed, that those to whom for Wisdome they had 'recourse being living, could not but help them when they were 'dead. This we may learne out of *Hesiod*, who saith, *The men 'of the Golden Age being dead, became Demons, or Godlings and 'Patrons of mortal men.* So the opinion of the blessed Martyrs 'superlative Glorie in Heaven, was made the occasion of the 'New-found Idolatrie of the Christian-Churches, wherewith they 'are for the greatest part yet overwhelmed. And the estime 'which *Peter* had above the rest of the Apostles, in regard of 'Chiefdome, even in the Apostles times, was abused by the old 'Deceiver, to instal the *man of sin*. This made St. *Paul* to say, '2 *Thes.*2.7. *The mysterie of iniquitie was then working*, &c. Thus we see how the Popish ἁγιολατρεία, *Saint-worship*, had the very same origine or foundation as the Pagan δεισιδαιμονία, *viz.*

some

some conceived excellence, pretended merit, or wonder-working power.

§. 4. We have given some account of the origine of this ἀγιολατρεία, in the Primitive Churches of the third and fourth Centurie, we shal procede to treat more particularly of it as reduced by Antichrist unto his systeme or bodie of *Canonic Theologie* in the following Centuries, with endeavors to demonstrate its exact *symbolisation* with the Pagan δεισιδαιμονία. And in this procedure we shal discourse more particularly (1) of the origine of these Canonised Saints; (2) of their formal Canonisation; (3) of their Mediatory office; and al in imitation of the Pagan Demons, their origine, *&c.*

1. *The Origine of Canonised Saints answerable to that of Demons from a fond conceit of some great excellence in them.*

1. As to the origine of these *Canonised Saints*, it was, as it has been hinted, the very same with that of the *Pagan Demons*, namely from a superstitious conceit of some Divine Wisdome, Power, and Excellence in their Ancestors. For look as in the old World, its infant-state, God vouchsafed several glorious Manifestations of a miraculous Power and Providence with his Church and People, thereby to confirme their Faith and amaze their Enemies; which the Devil in following Ages endeavoring to imitate by his fabulous Apparitions, and lying wonders, allured the credulous Superstitious World into a fond admiration of their *Demon-Gods*, their *Miraculous Apparations* and Power: so in like manner in the Primitive Churches, Christ vouchsafing a Miraculous Power and Providence to the first Planters of the Christian Faith; Antichrist in following Ages affected the like wonder-working Power, and ascribed the same to his *Canonised Saints*. Al this seems fully implied in that 1 *Tim.* 4. 2. where having made mention, *v.* 1. of Antichrist's Doctrines of Demons, which he should introduce into the Church under his Canonised Saints, he addes *v.* 2. ἐν ὑποκρίσει ψευδολόγων, &c. *Speaking lies in hypocrisie*, or *through the hypocrisie of liers*. These lies which Antichrist speakes are called, 2 *Thes.* 2. 9. *Lying wonders*, or *lying miracles*; which he pretendes to worke in and by his *Demons*, or *Canonised Saints*; and these he is said to speak, ἐν ὑποκρίσει, *in hypocrisie*. The *primitive* notion of ὑπόκρισις, is the same with μίμησις, *a personation*, or *imitation*: so in *Plato*, ὑποκριτὴς, *an hypocrite*, is the same with μιμητὴς, *an Imitator*, or *one that personates another*. ὑποκρίνομαι signifies, (1) *to simulate*, *feigne*, or *counterfeit* either a person or thing. So *Luk.* 20.20. ὑποκρινομένους, *who feigned*

1 Tim. 4. 2. ἐν ὑποκρίσει.

Luk. 20. 20.

feigned themselves righteous. Thence (2) *to act the part of another, to imitate, personate,* or *represent another.* As ὑποκρίνεσθαι τὸν Νέστορα, *to represent Nestor.* Whence ὑποκριτὴς, signifies among the ancient *Grecians, Histrio,* or *Mimus, one that personates or imitates another.* Thence also ὑπόκρισις, from ὑποκρίνομαι, signifies an *Histrionic Art, the representation or imitation of another person, the fiction of a person on the Theatre or Stage.* And this seems the proper import of it here, 1 *Tim.* 4. 2. Where the particle ἐν notes the cause and manner of the action, and therefore it is rendred by *Beza* and *Schmidius, per, through the hypocrisie* of *liers.* Which *Mede* understandes *Transitively,* and so to be repeted ἀπὸ κοινῦ, as applicable to al the following branches; namely, *that through the hypocrisie, simulation,* or *imitation of liers, of men of seared Consciences, of those that forbid Mariage and Meats, &c.* al those *Demon-Doctrines* should be introduced by Antichrist and his Sectators. So that ἐν ὑποκρίσει, may be very properly render'd here, *in* or *through Imitation,* or *Hypocrisie,* as *Schmidius* and *Beza.* By which is signified, that they should act the part of Stage-players, or *Mimes,* that imitate some other person; and by their *Histrionic* or *Hypocritic Imitation* introduce al the old Pagan Demon-Doctrines and Superstitions. And so the sense is this: that Antichrist's *Canonised Saints* should be introduced into the Church of Christ, in imitation of the Pagan Demons, *by lying wonders, &c.* This began about the fifth Centurie, after the death of *Julian* the Apostate; though these Saints came not to be formally Canonised 'til about the middle of the ninth Centurie. We have the whole of this Mysterie of Iniquitie excellently unfolded to us, by *Mede* on this, 1 *Tim.* 4. 2. *Touching the Apostasie of the later times, Edit.* 2. *pag.* 120. 'The Deifying 'and invocating of Saints, and adoring reliques, is the most ancient 'for time of al the rest of the Demon Popish Idolatrie, and be-'gan to appear in the Church presently after the death of *Ju-'lian* the Apostate: the grounds and occasions whereof were most 'strange reports of wonders shewed upon those, who approched 'the Shrines of Martyrs, and prayed at their Memories and 'Sepulchres; Devils charmed, diseases cured, *&c.* which the 'Doctors of those times avouched to be done by the power and 'prayers of glorified Martyrs, and by the notice they took of 'mens devotions at their Sepulchres; though at the beginning 'such devotions were directed to God alone; and those places

'only chosen for the stirring up zele and fervor, by the memo-
'rie of those blessed and glorious champions of Christ. But while
'the world stood in admiration, and the most estimed of these
'Wonders, as of the glorious beams of the triumph of Christ,
'they were soon persuaded to cal upon them as Patrons and
'Mediators; whose power with God and notice of things done
'upon earth, they thought that these signes and miracles ap-
'proved. And then he addes, *pag.* 121,—123. 'But here is the
'wonder of wonders, that none of these miraculose signes were
'ever heard of in the Church for the first three hundred years
'after Christ.—But in this also the Idolatrie of Saint-worship
'was a true counterfeit of the Gentiles Idolatrie of Demons.
'Did not Demon-worship enter after the very same manner?
'was it not first insinuated, and after established by signes and
'wonders of the very self-same kind? Whence he addes, *pag.* 125,
'*&c.* 'The second particular of τοῦ ψευδολόγων, was fabulose
'Legends of the Acts of Saints and Martyrs. This was also an-
'other means to advance the Doctrines of Demons. For the
'true acts and stories of Martyrs being extinguished for the most
'part, by the bloodie Edict of *Diocletian*, they now begin to
'supplie again that losse, by collecting such tales as were then
'current of them, and adding such Miracles as were fabled after
'their death, fashioned al to the best advantage of what they
'meant to promote in the Church, and was already on foot in
Revel. 13.15. 'the same. Hence *Revel.* 13. 15. it's said, that Antichrist, by his
lying wonders and hypocritic assuming of a Vicarious power
from Christ, *had power to give life to the Image of the Beste.* τῇ
εἰκόνι, *to the image, i.e.* to forme an Antichristian Church, Wor-
ship, Ceremonies, and Institutes exactly conformable to the De-
mon-worship, Institutes and Ceremonies of the Pagan Beste. By
al which it is most evident, that, as face answers to face in the
glasse, so these Canonised Saints, their origine from lying Won-
ders and fabulose Legends exactly answers to the Pagan Demons,
their origine from lying wonders, and Poetic fables. So that we
may safely conclude, according to 1 *Tim.* 4. 2. that the origine
of these Popish Saints, *&c.* was but ἐν τοῦ ψευδολόγων, *through*
The Canonisation of Saints an Imitamen of the Demon- *the personation or imitation* of those *liers*, who by their lying
ἀποστάσεως. wonders, *&c.* introduced those Gentile Demons and their wor-
ship.

2. Having given the original grounds and occasion of Anti-
christs

christs Canonised Saints, exactly parallel to that of the Gentile Demons, we now procede to their formal Canonisation, to demonstrate how this also was according to 1 *Tim.* 4. 2. ἐν ὑποκρίσει ψευδολόγων, *in imitation of that fabulose, lying, Pagan* ἀποθέωσις, or *Deification of their Demons.* And for the clearing hereof we must remember, that though Antichrist's Demons or Saints had their vital and principal parts formed betimes, even assoon as he himself received his Spirit, Head, and Power, namely about the fifth Centurie, as has been proved; yet they came not to be Canonised Saints, or complete Mediators, til about the middle of the ninth Centurie. For we must know, that this ἀγιολατρεία, or *Demon worship*, introduced by Antichrist, was opposed in the Easterne and *Greek* Churches by diverse Emperors, Nobles, Bishops, and People, from the year 720 til after the year 840. Yea some denied the title of Saints unto Martyrs: neither could any of the Popes before *Adrian*, about the year 880 obtain a fixed Canon for the Canonising of Saints, and establishing their ἀγιολατρεία. This has been wel observed by a *French* Author, *Traitè des anciennes Ceremonies, pag.* 67. 'In the year 880, Pope 'Adrian was the first who resolved to Canonise the Saints, imi-'tating therein the Apotheoses of the *Romans* under Paganisme. And that this *Canonisation* of Saints was indeed the very same with the Pagan ἀποθέωσις, *Apotheosis* or *Deification of Demons*, appears from the very confession of their own Canonists, quoted by learned *Bochart*, in his Discourse against *Veron, p.* 815. 'The 'Roman Church has other Gods, the *Pope*, the *Masse-God*, the *Virgin Marie*; to whom *Leo* the tenth gives the title of God-'desse; the *Angels* and al the *Saints*, who are *Gods by partici-'pation*, according to the Doctrine of *Cajetan:* whence it is 'that the Director of the Inquisitors cals the *Canonisation* of 'Saints, *Apotheosis*, i.e. *Deification.* Wherein note, that *Caje-tan*'s *Gods by participation*, are the very same, both name and thing, with *Plato*'s θεοὶ γιγνητοὶ, *made-Gods*, which is the title he gives his *Demons.* And that this *Popish Canonisation* of Saints is but ὑπόκρισις, *a personation and imitation* of the Pagan ἀποθέωσις, *Apotheosis*, is farther evident from the samenesse of *Rites* and *Modes* used both in one and t'other. As for the *Demon-Apotheosis* we have it mentioned in *Plato, Rep.* 5. *pag.* 469. *We consult the Divine Oracle in what rank those blessed divine men are to be had, and with what ensignes they are to be honored; and we*

performe unto them the same honors which he prescribeth, and for the future we serve and worship them as Demons. And do not the sons of Antichrist take the very same course in the *Canonisation* of their Saints? do they not first consult the Pope their great Oracle, and then according to his *Prescript* or *Canon*, worship their Saints? yea, to demonstrate this yet more fully, it is observable, that the *Papists* give unto their *Canonised Saints* the very same Rites, Ceremonies, and Ensignes, which the Pagans gave to their Demon-Gods. Thus *Bochart* against *Veron*, *part.* 3. *cap.* 25. *pag.*888. 'They have transferred to their Saints 'al the Equipage of the Pagan Gods: to St. *Wolfang* the Hat-'chet, or Hook of *Saturne*; to *Moses* the Hornes of *Jupiter* 'Hammon; to St. *Peter* the keyes of *Janus*. In brief, they have 'chassed away al the Gods out of the *Pantheon* at *Rome*, to 'place in their room al the Saints: Whose Images they worship 'with like devotion, as those of the Pagan Gods sometimes 'were. They dresse them up in apparel, they crown them with 'garlands of flowers, they carrie them on their shoulders, they 'bow before them, they addresse their prayers to them, they 'make them descend from Heaven, they attribute to them mira-'culose virtues, *&c.* By which it's manifest, that these Popish Canonised Saints were introduced by Antichrist ἐν ὑποκρίσει ψευδολόγων, as 1 *Tim.* 4. 2. in an hypocritic lying imitation of the Pagan Deified Demons.

3. *The Saints Mediatorie Office in imitation of the Pagan Demon-Mediators.*

5. As Antichrist's *Canonised Saints* are parallel to the Pagan Demons as to their *origine* and *formal Canonisation*, so in like manner in point of *Office*, as *Mediators* betwixt God and men. This also is implied in 1 *Tim.* 4. 2. ἐν ὑποκρίσει ψευδολόγων. *i.e.* teaching lying false Saint-mediators, in imitation of the *Pagan-Demon mediators.* We have before *Chap.* 1. §. 3 proved out of *Plato* and others, that the great office of the Pagan Demons was to be as Mediators betwixt the supreme God or Gods, and men; because as *Plato* affirmes, θεὸς δ' ἀνθρώπῳ οὐ μίγνυται, *the supreme God mingles not with men, but by the mediation of these Demons.* And more particularly, he tels us, that these Demons were appointed (1) ἑρμηνεύειν καὶ διαπορθμεύειν, *to interpret and transport the prayers and sacrifices of men to God, and the commands and rewards of God to men.* (2) That ἡ μαντικὴ πᾶσα, *al Divination was from these Demons.* (3) πᾶσά θ' ἡ ὁμιλία, *al communion with God was by virtue of these Demons.* (4) To which adde, that of *Hesiod,*

Hesiod, Δαίμονες ἠ φύλακες θνητῶν ἀνθρώπων, Demons are patrons of mortal men. So *Diogenes Laertius*, in the Life of *Zeno*, saies, that the *Stoics* held such Demons, ἀνθρώπων συμπάθειαν ἔχοντας, *&c. who had compassion of men, and a very great care of human affaires.* Now do not the Popish Canonic Saints exactly answer to these Pagan Demons in al these points? Are they not made *Interpreters* of mens desires to God, and conveighers of Gods gifts to men? do not these sons of Antichrist, by virtue of their Saints work Miracles, divine, *&c*? Have they not al their Tutelar Saints, or Demons? Lastly, is not al communion betwixt God and men in the *Roman* Church transacted by their *Canonised Saints* or Demons? We have a good reflexion hereon made by judicious and holy *Deering*, on *Heb.* 4. 15. 'The *Papists* have 'learned to make the Saints their Mediators from the Heathens. 'The Gods of the Gentiles, which were Devils, had this wor-'ship amongst them: the Devils amongst themselves, they who 'were reputed of a lower sort were made as means to come un-'to the higher; whereof they were called *Dii Medioxumi*, i.e. '*Gods only for intercession.* The Gentiles Books are ful of Exem-'ples, how these things were practised: as if *Neptune* would 'speak to *Jupiter*, he made *Mercurie* his intercessor.——And 'what else do the *Papists* but teach al their posteritie in chusing 'many Mediators, to have confidence in none, no boldnesse un-'to God, *&c*? Yea Cardinal *Perron* observing this resemblance betwixt the *Grecian* Demons and their Canonised, Saints makes use of the former to prove the later. So *Bochart contre Veron, pag.* 883. 'The *Sieur du Perron* cites *Plato* to prove, that the 'Dead have care of things here below. These Canonised Saints are also exactly parallel with the Phenician *Baalim* (which were the same with the *Grecian* Demons) brought into the *Jewish* Church by *Jezebel*, and set up as Mediators in the room of the true Messias, of which we find a good account in *Mede* on 2 *Pet.* 2. 1. *Diatrib.* 3. *pag.* 548. 'The second main Apostasie is called '*the way of Ahab*; not because he was the first bringer in, 'but the chief establisher thereof,—which was to worship *Baal-*'*Gods*, or *Baalim*; supposing either by these to have easier ac-'cesse to the Lord of Hosts the Soverain God; or that these 'he might have resort unto at al times for al maters; as being 'near at hand, and not so high in dignitie, *&c.* when therefore 'Christians do worship or invocate Saints or Angels, whether

'with

'with Images or without, to be as under-Mediators with God 'for them, or of themselves to bestow some favor upon them, 'those who do this are fallen into the Apostasie of *Ahab*.— 'Here note, that wheresoever you read in Scripture of the Ido- 'latrie of *Jeroboam*'s Calves, and of *Ahab*'s Baalim, thinke of 'what I have told you, and know that whatsoever God speakes 'against those things here, the same he speakes of the Apostate 'Christians under *Rome*, whose case is in al points the same, *&c.*

These *Baalim* or Demon-Mediators seem pointed at by *Paul*,
1 Cor. 8. 5. κύριοι. 1 *Cor.* 8. 5. *Lords many.* κύριοι answers to the *Phenician* בעלים, *Baalim.* They derive κύριος from κῦρος, *Cyrus, Pers.* כרש *Coresch*; which among the *Persians* was one of the greatest Titles of *honor*, signifying *Lord*; whereby they called, (1) *The Sun*, their supreme Lord: So *Plutarch* in *Artoxerxe*, informes us, *That the Persians called the Sun*, κῦρος, *Cyrus*: and so it agrees with the *Hebraic* חרם *Cheres*, which signifies *the Sun.* (2) *Cyrus* their great Emperor, who was dignified with the same title of Honor, as their *supreme Lord on earth*, and after his death worshipped by them as a *Demon*, or one of their *Baalim*, *Mediatorie Lords.* Hence the Exploits of *Cyrus* being most famose among the *Grecians*, or else from the Suns Dominion, κῦρος, signified among the *Grecians* supreme Dominion, and κύριος *supreme Lord*, the same with בעל *Baal.* So that κύριος here being of the same import with בעלים *Baalim*, plainly indigitates the Philosophers *Demons*, or *Mediatorie Lords*, which were the original Exemplars of Antichrist's Mediatorie Saints. But more expresly *Col.* 2. 8, 9, 10, *&c. v.* 8. our Apostle gives us an account of the means by which the *Gnostics* of that Age, and Antichrist after them, should introduce these Demon-Mediators, and that is vain *Pythagorean* Philosophie; to which *v.* 9. he opposeth *Christ, in*
Col. 2. 9, 10, 18, 19 *whom dwels al the fulnesse of the Godhead bodily.* σωματικῶς, *i. e. really, essentially*, and *perfectly*, in opposition to those Demons or Idol-Gods. Whence he addes, *v.* 10. *And ye are complete in him, which is the head of al principalitie and power.* i.e. Christ is your complete Mediator, who is Head or Soverain of al Angels and men, and therefore infinitely above al those *Pythagorean* Demons, *Gnostic Æones*, and Popish Canonised Saints, be they what they wil. Thence he subjoines *ver.* 18. *Let no man beguile you of your reward, in a voluntarie humilitie and worshiping of Angels.* Which the *Gnostics* then, and Antichrist since introduced,

duced, placing Angels as Mediators in the room of Christ. So it follows, *ver.* 19. *Not holding the head. i.e.* They who are guilty of this *Angel-worship* do thereby disclaim Christ, who is the only *Mediator* and *Intercessor* to the Father. By which Prophetic discoverie the Spirit of God doth fully strike thorough al those Demon-Saint-Mediators, which Antichrist by his *Ecclesiastic Canons* has introduced and placed on Christ's Throne. It would be an endlesse thing to enumerate al those *Canonised Saints*, which Antichrist has by his creative power erected as Mediators, in imitation of the Pagan Demons: I shal yet mention one or two of the chiefest. The supreme and head of al Antichrist's *Canonic Saints* is the *Virgin Marie*, who passeth amongst his Sons for a *Deesse* or *Godesse*, yea they seem to lay more stresse upon her *Mediation* and *Intercession* than upon Christ's. This our blessed Lord foreseeing seems to give a tacite check unto, in not admitting her to be an Intercessor here on Earth, in a smal and trivial case. So *Joh.* 2.4. *What have I to do with thee, O woman, &c?* Christ denies her Mediation and Intercession in a trifle, thereby to rebuke those fond conceits, which he foresaw Antichrist would in following times insinuate touching her prevalence and Intercession with himself. Another great *Saint-Mediator* is *Peter*; to whom they give the Keys of Heaven. But we find *Paul* to put a stop to this Idolising humor, as much depressing him as Antichrist exalts him. Yea indeed nothing is more injurious to those blessed Spirits than to attribute to them a Mediatorie Office. Whence the Spirit, of God cals this, *blasphemie against those heavenly inhabitants*, Rev. 13. 6. *And them that dwelt in heaven*; *i.e.* saies *Mede*, (in his *Clav. Apocalyp.*) *against Angels and men, by Demon-worship.* And indeed what greater contumelie or blasphemie can there be cast forth against those glorified Spirits, than to place them in the room of Pagan Demons, to occupie and possesse the Mediatorie Throne of their deerest Lord, whose glorie is so dear unto them? Certainly Antichrist wil never receive thankes from them for this pretended favor, but real blasphemie against them.

Joh. 2 4.

Revel. 13. 6.

SECT.

SECT. III.

That Antichrist's Ἀγιολατρεία *is but an Imitamen of the Philosophers* Δαιμονολατρεία, *demonstrated from the several parts thereof.*

Antichrist's Canonic ἁγιολατρεία *an imitation of the Pagan* δαιμονολατρία. 1 Tim. 4. 1,2.

§. 1. WE have hitherto treated of the *Origine*, *Canonisation*, and *Mediatorie Office of Antichrist's Canonised Saints*, and proved, that al was but, as 1 *Tim.* 4. 2. ἐν ὑποκρίσει, *a personation or imitation of Pagan Demons:* We shal now procede to discourse more professedly and particularly of Antichrists *Canonic* ἁγιολατρεία, *Saint-worship*, with endeavors to prove, *That al is but*, ἐν ὑποκρίσει, *a Mimic imitation of Pagan* δαιμονολατρία, *Demon-worship*. And to make our way hereunto clear, we shal lay down these two Premunitions. (1) *That the formal constitution*, or essence of Antichrist's Apostasie lies in Idolatrie. (2) *That this Antichristian* ἁγιολατρεία, *Saint-worship, is really Idolatrie.*

The essence of Antichrist's Apostasie in Idolatrie. Revel. 17. 5. *The Mother of Harlots.*

First, That *Antichrists formal Idea or essence consistes in Idolatrie*, is evident by those Characters which are given him in Scripture. *Babylon* his royal seat, is called, *Rev.* 17. 5. *The mother of Harlots*; and so elsewhere the *great Whore*, &c. Now this is the usual Character of Idolaters in the Old Testament, as *Hos.* 2. And there is much reason why Antichrist's Idolatrie, as al other, should be expressed under this *Symbolic image of Adulterie*. For Believers in regard of their Consciences are looked upon as the Spouse of Christ. So 2 *Cor.* 11. 2. *I am jealous of you, &c.* wherefore to submit the Conscience to any but Christ, is according to Divine estimation spiritual Adulterie. This is the case of Antichristian, as of al other Idolatrie, which cuts the bond of Communion betwixt Christ and any Church, as Adulterie does the Mariage bond betwixt Husband and Wife. This is wel observed by *Mede* on 2 *Pet.* 2. 1. *Diatrib.* 3. *pag.* 554,555. 'As a Wife who hath given her faith to one Husband, if she 'commits adulterie with others, denies him to be that she cals 'him, though she cal him her Husband never so much; so the 'Church, the Spouse of Christ, if she bow down her self to 'other Mediators, she commits spiritual adulterie, *i.e. Idolatrie*, 'ard denies the Lord that bought her, as here 2 *Pet.* 2. 1. That 'this should be the meaning here, let this one reason serve the 'turne, that this is alwaies the meaning of the like phrase in 'the Old Testament; where instead of the *Lord that bought them*, 'we

Why Antichrists Idolatrie is stiled Adulterie.

2 Pet. 2. 1.

'we have *the Lord that brought them out of the land of Egypt.* 'So *Deut.* 32. 15. *Judg.* 2. 12. *Psal.* 81. 10, 11.——The Holy 'Ghost placeth the essence and soul of the great Apostasie, un- 'der the Man of Sin, in *Idolatrie* and spiritual fornication: 'other Errors or Heresies, how grosse soever are but accidental 'to that great Apostasie: even as Whores have usually other 'fautes, which yet are no parts of Whoredome; so hath the 'spiritual Whore many other Heresies, but her Whoredome is 'Idolatrie. Idolatrie is the only character and note, whereby 'the great Apostasie of the visible Church is distinguished from 'al other blasphemies and heresies of what age soever. The same he addes, *Diatr.* 4. *pag.* 254. '*Babylon* is not called the Lyar of '*Babylon*, the Tyrant of *Babylon*, the Heretic of *Babylon*, the 'murtherer of *Babylon*; but *the Whore of Babylon.*—Now if the 'Church of *Rome* be not an Idolatresse or spiritual Whore, pro- 'stituting her self to other Gods, to Stocks and Stones, and 'many waies breaking her faith to her one Lord and Mediator 'Christ Jesus, by committing fornication with I know not how 'many other Mediators, there never was a Whore in the World. 'And certainly if the Church of *Rome* may herein be justified, 'the Church of *Israel* had but hard measure to be condemned 'for spiritual Adulterie or Idolatrie. This also is wel observed by *Mestrezat*, *de l'Eglise liv* 2. *c.* 4. 'Idolatrie cuts the bond of 'Communion betwixt the Creature and the Creator, in the 'same sort as Adulterie does the Mariage-bond, *&c.* And there is yet a farther mysterie in this name of the *great Whore of Babylon*, Rev. 17. 5. *Mysterie, Babylon the great, mother of Harlots.* Revel. 17. 5.

(1) The first part of this Antichristian Name is *Mysterie*, which denotes, that her Apostasie is a *Mysterie of Iniquity*, as 2 *Thes.* 2. 7. i.e. [1] A profound infinite *Golphe* or Abysse of al manner of Iniquitie. So *Josephus* speaking of *Antipater* the Son of *Herod*, a most wicked wretch, saith, *That man erres not, who affirmeth, that the life of Antipater was* μυστήριον κακίας, *a mysterie of iniquitie.* Of which more hereafter, *S.* 4. §. 2. [2] This Antichristian Whore is said to have *Mysterie* written on her forehead, in that al her Doctrines and Superstitions were but a mysterious hypocritic Imitamen of Demon-Doctrines and Superstitions, under the masque and vizard of Christianitie. Thence the Antichristian Beste, when he came upon the Stage, appeared in the forme, not of a Dragon, as the Pagan Beste, *Revel.* 12. 7. but of a

Babylon the great. 2 Thes. 2. 7.

Rev. 13.2. *Leopard*, or *Panther*, Rev. 13.2, which by his sweet smel and beautiful color allures al Bestes to it. And it's said, *Rev.* 13.11, 12, 13, 14, 15. that Antichrist had *two hornes like a Lamb*, [*i.e.* like Christ] and *did wonders, and deceived men, &c.* and al this in a *mysterie*, or under a semblance of being Christ's Vicar; though indeed *he gave life to the Image of the Beste*; *i.e.* revived al the Demon-worship of the Pagan Beste. And to decipher this Mysterie of Antichrist, what *Joseph Scaliger* mentions on *Revel.* 17.5. is worthy of particular remarque: 'Mr. *de Montmorency* 'being at *Rome*, when they spake freely of the Pope, was told 'by a Father of good repute, that on the Frontal of the Pope's Mitre was writ in letters of Gold, *MYSTERIUM*; which 'title was since altered by *Julius*, as that which demonstrated 'this name, *Revel.* 17.5. to belong to him. But then, (2) Why is she called *Babylon the Great, &c?* Why, we must know, that she is called *Babylon the Great*, in the same respect that *Nimrod* is called a *mighty hunter*, Gen. 10.9. *i.e.* in regard of *tyrannic usurpation:* for look as old *Babel* was the first seat and patterne of ambitiose usurpation and tyrannie under *Nimrod*; so the *Roman* Church, which is here named spiritual *Babylon*, is the seat of Antichrist's tyrannic Usurpation and Domination. But this is not al. (3) There follows another part of her name, that is, *the mother of Harlots, &c.* Herein also this Antichristian Whore imitates old *Babel*, which we know was the first foundresse of Idols and Demon-worship or Idolatrie, which is spiritual Adulterie. And has not *Rome* exactly answered her patterne, old *Babylon*, in Spiritual fornication or Demon-Idolatrie? So that we see this Mystic name of the Whore of *Babylon* contains two parts. [1] *Spiritual Usurpation.* [2] *Spiritual Fornication*, or Idolatrie: and al in imitation of old *Babel's* tyrannic Usurpation and Idolatrie. And it is farther worth our observation, that these two have usually by a secret judgement of God gone hand in hand; for when Gods people wil serve other Gods or Mediators, God in righteousnesse leaves them to fal under the Tyrannie of other Lords. This is Gods regular course to punish Idolatrie with slaverie, as *Mede* has wel observed on *Jer.* 10.11. *Diatr.* 2.

Rev. 13.1. *The name of Blasphemie.* 2. Another name given to Antichrist, whereby his Apostasie is notified to us, is *Blasphemie*; so *Rev.* 13.1. *and upon his heads the name of Blasphemie.* That this name of Blasphemie is here given

given him to ſignifie his Idolatrie and Demon worſhip, is evident from the uſual Phraſeologie of Scripture, which frequently expreſſeth Idolatrie by this name of Blaſphemie. There are three words in the *Hebrew* by which Idolatrie is ſignified unto us, al which the LXX and Vulgar *Latin* render *Blaſphemie*. (1) *Ezech.* 20. 27. *your Fathers have blaſphemed me:* the Original נאץ *garats*, ſignifies Idolatrie. (2) *Eſa.* 65. 7. *And blaſphemed me:* the *Hebrew* חרף, which anſwereth to the *Greek* βλασφημεῖν, as *Theodotion* tranſlateth it, ſignifies alſo to play the Idolater. (3) Another word, whereby Idolatrie is ſignified, is נאץ, which ſignifies properly to *provoke to wrath by reproches and contumelioſe words*; and therefore it is rendred by the LXX, βλασφημεῖν. It is uſed to expreſſe Idolatrie, *Deut.* 31. 20. ונאצוני. And indeed the very thing ſpeaks ſo much; for what greater reproche or blaſphemie can there be againſt God, than to attribute that Mediatorie glorie to the Creature, which is due only to Chriſt, θεάνθρωπῳ. Farther, that this name Blaſphemie given to Antichriſt is a ſignal diſtinctive character of his Idolatrie, is apparent from the ſeveral branches thereof, mentioned *verſ.* 6. where the general name is diſtributed into three ſeverals, each of which implies Idolatrie. (1) He is ſaid to *blaſpheme the name of God*: i. e. by εἰκονολατρεία, *Image-worſhip*. (2) *His tabernacle*; i.e. the human nature of Chriſt, by worſhipping his breaden God Tranſubſtantiated. (3) The *heavenly Inhabitants*; i. e. *Angels and Saints*, by δεισιδαιμονία & ἀγιολατρεία, *Demon and Saint-worſhip*. As *Mede*, *Clav. Apocalyp.* on this place. By al which it is evident, that the formal reaſon, eſſence, and ſoul of Antichriſts Apoſtaſie conſiſtes in Idolatrie.

Ezech. 20. 27.

Iſa. 65. 7.

Deut. 31. 20.

Revel. 13. 6.

A ſecond thing to be premiſſed is, *that Antichriſts* ἀγιολατρεία, *Saint-worſhip*, is *really Idolatrie, yea the chiefeſt part of* δεισιδαιμονία, *Demon-worſhip*. This follows upon what has been already laid down, and wil farther appear from what follows: we have it proved at large by *Mede* in his Apoſtaſie of the later times, on 1 *Tim.* 4. 1. *pag.* 44,—49. where he proves, that the Holy Ghoſt placeth the eſſence of the Antichriſtian Apoſtaſie, not in every error or hereſie, how foul ſoever, but in this διδασκαλίαις δαιμονίων, *Idolatrie*, &c.

2 *Antichriſts* ἀγιολατρεία *is really* δεισιδαιμονία.

Having laid this baſis we ſhal now procede to the *Demonſtration* of our Hypotheſis, namely, *That al that* ἀγιολατρεία, *Saint-worſhip, which fils up a great part of Antichriſt's Canonic Theologie,*

Saint-worſhip an imitation of Pagan δεισιδαιμονία, *Demon-worſhip.*

ogie, was but ὑποκρισις, *an Imitation, or Imitamen of the Pagan* δεισιδαιμονια, *Demon-worſhip introduced by that man of ſin.* I find a good general account hereof in *Mede*, his *Apoſtaſie* of the later times, on 1 *Tim.* 4. 1. *pag.* 40,—42. 'The Doctrines of the De-'mons comprehended in moſt expreſſe manner the whole Idola-'trie of the myſterie of iniquitie, the Deifying and Invocating 'of Saints and Angels; the bowing down unto Images; the wor-'ſhipping of Croſſes, as new Idol-columns; the adoring and Tem-'pling of reliques; the worſhipping any other viſible thing upon 'the ſuppoſal of any Divinity therein. ——I muſt confeſſe, I can-'not think of this Demon-reſſemblance without admiration; ſpe-'cially in that the advancers of Saint-worſhip in the beginning did 'not only ſee it, but even gloried, that they had a thing in Chri-'ſtian-worſhip ſo like the Doctrines of Demons. Thus many of 'the Fathers, as *Euſebius*, *Theodoret*, &c. Wherein we have ſeve-ral branches of this Demon-worſhip and their Origine: of which more particularly hereafter. We have alſo a good ac-count of this Demon-worſhip, and the manner how it at firſt crept into the Chriſtian Church, in that great *French* Divine *Morelius*, *Traitè de la Diſcipline*, *liv.* 1. *chap.* 5. *pag.* 22. 'More-'over this good Emperor *Conſtantine*, making uſe of his coactive 'power, conſtrained every one to make profeſſion of the Chri-'ſtian Religion; whereby, inſtead of an infinitie of Chriſtians 'which he hoped to make, he made an infinitie of Hypocrites: 'who firſt under the Empire of *Conſtance* his Son, who became '*Arian*, conforming themſelves to his pleaſure, followed for the 'moſt part, as it uſually happens his error: and afterward un-'der *Julian* returned again to their vomit of Idolatrie. Since 'that time, albeit the people under the good Emperors made 'ſome ſemblance of Chriſtian Religion, yet were there very 'few who truely embraced the ſame. For by reaſon of the de-'fect in good Diſcipline, the precedent Idolatries were mixed 'with Religion; and the people brought in their ſpirit the con-'ception of their Idols into the Temple of the Lord, imagining 'Jeſus Chriſt to be as one of their *Heroes*, *Demons*, or *Semi-'Gods:* unto which corruption al the evils that followed owe 'their origine, &c. But to come to Particulars.

1. The Commemoration of Martyrs at their Graves by Panegyrics and Temples from Demon-Panegyrics and Temples.

1. The firſt great piece of δεισιδαιμονια, *Demon worſhip* introduced by Antichriſt, which makes a great part of his λειτουργεια, is the ſolemne commemoration of deceaſed Martyrs, and Saints at

at their Sepulchres, with the building and consecrating of Temples in the same places. And this indeed is most easie to demonstrate; namely, that al those Funeral-Orations, or Sermons, and al those consecrated Temples, which Antichrist by his Canonic Law erected and dedicated to his Saints, were but κατασκευὴ διδασκαλίας Δαιμονίων, *an imitation of the Doctrine or Canon of Demons*, according to 1 *Tim.* 4. 1, 2. For the clearing whereof we are to remember, that al the *Pagan Demons* being but the souls of men deceased, they supposed these Ghosts did stil frequent those places where their bodies lay buried; and indeed it was usual for the Devil, their great Demon, to appear and exhibite his lying wonders in such places, thereby to gain credit to his petty Demons. So *Mark* 5. 2, 3. these Demons or unclean spirits are said, *to dwel among the Tombes*. Whence the Pagans finding some *Diabolic Presences* and powers of these Demons at their Graves and Sepulchres, they there built Temples to them, where their bodies or ashes lay buried. So *Plato Rep.* 5. *p.* 469. speaking of their *Demons*, saies, ᾗ προσκυνήσομεν αὐτῶν τὰς ᾠκίας, *and we wil worship their Shrines*. And elsewhere he tels us, *That they had their yearly Funeral Orations and other Commemorations of their Demons at their Sepulchres.* Whence the Primitive Fathers, which writ against the Heathen, do often upbraid them, *That their Temples were nothing else but the Sepulchres of dead-men.* We have a good observation hereof in *Ludovicus Vives*, on *Augustin de Civ. lib.* 7. *cap.* 34. 'The Religion of Sepulchres, saies he, 'is most ancient; whereby it was prohibited for any to violate, 'throw down, or break them: which Law was not only in the 'twelve Tables, and amongst *Solon*'s, but also in the most anci- 'ent Laws of *Numa*, and of both *Latins* and *Greeks*: which 'seem to belong not so much to the Civil Law as the Sacreds; 'because Sepulchres were estimed as Temples of their *Manes* or '*Demons*: whence there was inscribed on them *D. M. S.* i.e. '*Diis Manibus Sacrum*: and the Sacreds which were performed 'to them were called *Necia*. We have this wel given us by *Mede*, *Diatrib.* 3. *p.* 545. 'Another way (saies he) to worship 'the *Baalim* or *Demons* was in Religious Graves and Sepulchres, 'for there they hoped to find their Ghost Gods; specially see- 'ing, as we yet suppose, that spirits frequent Church-yards and 'places of the dead. Thus in his *Apostasie of the later times*, *pag.* 22. (*Edit.* 2. 1644.) citing those words of *Plato*, ὡς δαιμόνων ᾠκίας,

Mark 5. 2, 3.

as

as the Coffins of Demons, he tels us, 'That *Plato* would have the 'Shrines or Coffins of his Canonised Demons worshipped. So *Clemens Alexandr. Strom.* 6. out of whose words he observes, 'That the Heathens supposed the like presences and powers of 'Demons at their Coffins and Sepulchres, which was exhibited 'in their Images; as though there alwaies remained some natu- 'ral tie between the Souls deceased, and their Reliques, and 'therefore they builded Temples unto them, where their bodies 'and ashes were entombed; and hence it is that the Primitive 'Fathers so oft upbraided them, *That their Temples were nothing 'else but the Sepulchres of dead men.* Thus we see what the Pagan δεισιδαιμονία was, as to the worshipping these Demons at their Graves and Sepulchres. Now that Antichrists worshipping of Saints at their Graves was but an imitation hereof, is evident. Indeed this piece of Saint-worship began very early, even in the second Centurie in some degree, as we find it in a *French* Treatise, *Traite des Anciennes Ceremonies*, on the year 160. 'A- 'mongst the *Greeks* they celebrated yearly the memorie of the 'Heroes, those illustrious persons who died in the defence of their 'Countrie; and this solemnitie was performed at their Graves, 'thereby to animate the survivant, and to encourage them to 'the like exploits. The Christians imitated this exemple, judging 'it would prove a means very proper to induce many persons 'to suffer death for the Gospel. After this there was a custome 'introduced to make an yearly Commemoration of the com- 'bates and constance of the Martyres, on the same day in which 'they suffered death, and at the same place where they were 'buried. Whence it came to passe, that the Cemeteries, or 'Church-yards, became the ordinary place of their Assemblies: 'for these annual Commemorations were very frequent, by rea- 'son of the great number of Martyrs. Though as yet we find no mention of any consecrated Temples or Holy-dayes dedicated to Saints, nor in some following Centuries. I find the like observation in *Mede, Diatrib.* 3. *pag.* 613. 'The leaders of the 'Primitive Church, however they acknowleged their libertie in 'choosing any place where they would for the worship of God, 'yet they used to select for their Assemblies such places as God 'had any way dignified, either by some worke of mercie, or 'the glorious sufferings of his Martyrs; whereupon the most an- 'cient Monuments of the Christian Churches do mention the 'Assem-

'Assemblies of Christians *in cœmeteriis martyrum*. That this superstitious usage was taken up in imitation of the Gentiles solemne Commemoration of their Demons celebrated at their Graves and Sepulchres, is farther evident by what we find in *Tilenus, Syntag. part. 3. disp.* 10. 'Those solemne Panegyrics of the Ancients at the Graves of the Martyrs, and their Assemblies in 'those places, although at first they were instituted with no il 'intent, yet have they eventually almost ruined the Church; 'and as they were brought into the Church in imitation of the 'Pagans, so have they by little and little been infected with *Ethnic* 'pollutions and Idolatrie. We find the like in the *Nonconformists* Admonition to the Parliament in Queen *Elizabeth*'s Reign, where they plead for the taking away of Funeral-Sermons, because they were taken up in imitation of this piece of Demon-worship. This also has made some Reforming Christians declare against Popish Temples, because consecrated to Saints in imitation of the Demon-Temples, erected at the Sepulchres of their dead bodies. Though these beginnings of Saint-worship at the Sepulchres of Martyrs had their foundation in the second and third Centuries, yet they came to no perfection til about the year 600, when *Gregorie* the first, setting *Saints* in the place of *Demons*, dedicates Temples to them, *&c.* which was afterward confirmed by the Canon of Pope *Adrian*, who Canonised the Saints about *An.*880. Yea these Popish *Commemorations*, and *Dedications* of Temples unto Saints at their Sepulchres, seem to have had the very same origine with the *Demon-Commemorations and Temples*. For what made the Pagans place so much Religion in the Sepulchres of their Demons, but a superstitious presumption, (grounded on diabolic apparitions at such places) of some extraordinarie presence and power of their Demons at their Sepulchres? And did not the fabulose Monkes coin many strange stories, of Wonders wrought upon those who frequented the Shrines of Martyrs, and made solemne Prayers and Commemorations at their Sepulchres? Did they not make the Superstitious people believe many lying Wonders of Devils charmed, and Diseases cured, *&c.* by the Prayers of glorified Martyrs, upon notice they took of mens Devotions at their Sepulchres? Do not the Papists at this very day, specially on their Feste of *All-Saints*, pray at their Sepulchres and Graves? What more exact *ζήτησις*, or *imitation* could there be of Demon-superstition?

2. Ano-

2. Popish Festivals, Hymnes, Playes, &c. from Demon-worship.

2. Another piece of Pagan δεισιδαιμονία introduced by Antichrists Canon-Law, under the forme of ἀγιολατρεία, takes in al those *Canonic Festivals, Hymnes, Playes,* and other solemnities performed on certain *Holy-dayes*, consecrated and dedicated to their Saints. I have before observed out of *Plato*, that it was the custome of the Heathens to celebrate yearly the Commemoration of their Demons on certain dayes dedicated to them, and that by *Panegyric Orations, Hymnes, Playes,* and such-like solemnities: These Dayes they reputed very holy; whence *Pythagoras* (as *Jamblicus* relates) required that on such Holy-dayes *they cut not their hair, nor pair their nailes. Plato, Repub. 5. pag.* 468. gives an excellent Idea of these Pagan Rites, which appertained to their Demon worship: ἢ γὰρ ἡμεῖς ἐν τε θυσίαις καὶ τοῖς τοιούτοις πᾶσι τοὺς ἀγαθοὺς, καθόσον ἂν ἀγαθοὶ φαίνωνται, καὶ ὕμνοις καὶ οἷς νῦν δὴ ἐλέχθημεν, τιμῶμεν. πρὸς δὴ τούτοις ἕδραις τε καὶ κρείσσω, &c. *For we in Sacrifices and such-like Assemblies shal honor good men* [or Saints made Demons] *so far as their merits shal appear, with Hymnes, and that kind of honor whereof we even now spake, namely with the dignitie of seats, and flesh, and ful cups*; i.e. *libamens.* Then he addes, *pag.* 460. *Therefore we wil consult the Oracle of God, in what ranke those blessed and divine men are to be had, and with what ensignes they are to be honored,—and for the future we wil worship their Shrines as Demons*, &c.

Antichrists Epiphanie from Pagan Epiphanie.

1. That al the Popish Holy-dayes were but an ὑποκρισις, or *personation* hereof, I think wil not need much proof more than a parallel. We shal mention only their Festival of *Epiphanie*, which was but a Transcript of the Pagan *Epiphanie*. For we must know that these Demons had their ἐπιφανείας, *Epiphanies*, or *Apparitions* to their *Devoti*, (in imitation of Gods Apparition to *Jacob*, as we have proved, *Court Gent. Part* 1. *B.* 2. *Chap.* 7. §. 8, *&c.*) which dayes the Heathens made Sacred. This Feste the Sons of Antichrist transfer to the Apparition of the *Magi*, and cal it by the same name, *Epiphanie*. Of which we have this excellent account in *Isaac Casaubon, Exercit.* 2. *An.* 1. *Num.* 36. 'Baronius 'erres, in that he judgeth, that the *Epiphanie* was instituted, in 'the Primitive times, in Commemoration of the *Magi*, their 'Apparition. This opinion is refuted first by the very Appella-'tion of *Epiphanies*, and thence by the use of Authors and Hi-'storie. The Appellation ἐπιφανειῶν, of *Epiphanies* was brought 'into

'into Eccleſiaſtic obſervation, from Pagan Rites on a pious ac-
'count. *Greek* Writers cal ἐπιφάνειαν, *Epiphanie*, the *Apparition of*
'*a Deitie*, whatever the manner were, by which ſuch a Deitie
'was ſuppoſed to have given ſome ſigne of his preſence. So *Di-*
'*odorus, l.* 1. ſaith, *that Iſis was wont to appear by night*, and *to*
'*inject dreams*, φανερὼς ἐπιδεικνυμένην τὴν ἰδίαν ἐπιφάνειαν, *giving ma-*
'*nifeſt Indices of her preſence.* And *Dionyſius Halicarn.* oft uſeth
this word, and ſomewhere greatly reprehendes ſuch as διασύροντας
τὰς ἐπιφανείας τῶν θεῶν, *derided the Epiphanies of the Gods, by which*
they manifeſt themſelves to men. The *Grecians*, in Commemorati-
on of theſe *Ephiphanies*, or Apparitions of their Gods, inſtitu-
ted certain Feſtival-dayes, which they called τὰ ἐπιφάνεια, *Epipha-*
nies. So *Athenæus* relates of King *Demetrius*, that he, τὰ ἐπιφάνεια
τοῦ ἀδελφοῦ θύσαι, *celebrated the memorie of his dead brother, whom*
he worſhipped as one of the Celeſtial Divi, and called the day Epi-
phanie. According to this *Ethnic* Exemple, in the ancient *Greek*
Churches, they had their τὰ ἐπιφάνεια, *Epiphanies*, wherein they
ſolemniſed the Day, not of the *Magi* their coming, but of our
Lords Nativitie. For his very Nativitie is called ἐπιφάνεια, *Epipha-*
nie, by *Suidas*, *Euſebius*, and others. Thus alſo *Schmidius*, on
Mat. 2. 1. ἡ ἐπιφάνεια, *Epiphanie*, ſignifies an *illuſtrious Apparition.*
This name was fixed in the *Greek* Church on the ſixth day of
Januarie. Neither was the name *Theophanie*, which ſignifies the
Apparition of God, or *the Gods*, unuſual even among the Gen-
tiles; which one of the Popiſh Monkes not underſtanding, as it
is reported, he ſaid, *Perhaps this Theophanie, or Epiphanie was*
the Nurſe of Chriſt.

2. As the Pagans had their Holy-dayes dedicated to their De- 2. *Popiſh*
mons, ſo alſo Sacred *Hymnes*, whereby they ſung their Praiſes, *Hymnes from*
and ſolemniſed their Memorials. So *Plato Rep.* 5. ſaies, *That* *Demon-*
the Commemoration of their Demons was celebrated with Hymnes. *Hymnes.*
Thus the *Greeks* had their ſolemne Hymnes, called κλητὰς ὕμνους,
which they ſung to their propitious Demons. So *Bacchus* had
his τραγῳδίας, *Tragedies*, and κωμῳδίας, *Comedies*: the former ſo
called from the ſacrifiſing a *Goat*; the later, in that they were
ſung in the *Villages*, anſwerably to the Popiſh *Wake-ſongs*. The
Romans alſo had their *Aſſamenta*, or *peculiar Hymnes* ſung to
ſome private God, as their *Aſſamenta Janualia, Junonia, Mi-*
nervalia, &c. And are not thoſe Hymnes, which the Sons of
Antichriſt ſing to their Canoniſed Saints on their Holy-dayes,

an exact ἀπάκειως, or *Imitamen* of these Pagan Hymnes? &c.

3 *Popish Plays, and Mummings from Demon-Playes, &c.*

3. The *Pagans* had also their *Playes*, which were a part of those Solemnities they performed to their Demons on their Holy-dayes. So *August. de Civit. l.* 8. *c.* 26. 'I omit, saies he, what 'Varro saies, that al those dead Demons were estimed Gods; 'and he proves it by those Sacreds which were performed to 'al those dead men; where he mentions Funeral Playes, as 'though this were the greatest note of Divinitie; because Playes 'were not wont to be celebrated to any but Gods. He saies 'also, that this dead Demon was worshipped at the place where 'his Sepulchre stood. And what are al the Popish *Masques*, *Mummings*, and al such superstitious playes, by which they solemnise the memorie of their Saints on their Holy-dayes, but Imitamens of these Demon-playes?

4. *Popish Festes from Demon-Festes.*

4. The Pagans had their Festes, by which they solemnised the memorial of their Demons on their Sacred dayes. And have not the Superstitious Sons of Antichrist their *Wakes*, *Revels*, and other Sacred Festes, whereby they celebrate the memorial of their particular Saint, answerable to, and in imitation of these Demon-Festes. This indeed was commun amongst the Superstitious Christians in *Augustins* time, who, *de Civit. l.* 3. *c.* 27. makes mention of some, that 'brought their Banquets to the 'Graves of the Martyrs, and then returning again fested upon 'the same, in Commemoration of those Martyrs. Thus we have shewen, what an exact parallel there is betwixt Antichrists Holy-dayes, and al his *Festivals*, *Hymnes*, *Playes*, and other *Solemnities* performed to his *Demons*. By which it's evident, that the former were but Imitamens of the later.

And to speak a little of the manner of the derivation, we must know, that these *Festival Solemnities* had some foundation in the later end of the second Centurie; for the Christians, living then under Pagan Persecution, were wont to make Annual Commemorations of the sufferings and constance of the Martyrs, on that very day on which they suffered Martyrdome, thereby to encourage others to the like Christian sufferings and constance; and al this in imitation of the Pagans *Panegyric Commemorations* and *Festival Solemnities*, which they vouchsafed to their Heroes and Demons. But yet stil these Primitive Christians medled not with those Idolatrous Rites, which the Pagans used in such Solemnities: neither were those *Festival* dayes and *Commemora-*

tions

tions made Sacred or *Canonic* in the second or third Centurie. But after *Constantin* had constrained al to make a publique profession of Christianitie, and *Julian* had revived the old *Demon-worship*, the carnal professors of Christianitie, who were most numerose, though they were content to assume the name of Christians, yet were they not content to part with their *Pagan Rites* and Customes: wherefore to comprimise the mater, they turne their Pagan *Rites* into Christian Solemnities; and so Christen their *Demon-Festivals* under the name of some Christian Martyr and Saint. And that which made this designe more plausible was this, some groundlesse hopes, by such symbolisings with the Pagans, to gain them over to the embracing of the Christian Religion: which vain attemt was so far blasted by God, as that it proved but a dore to let in Antichrist and al his Demon-worship into the Church of God. Yet these Demon-Festivals, or Holy-dayes dedicated to Saints, came not to be establish-ed by Antichrists Canon-Law, 'til about the beginning of the seventh Centurie, under *Gregorie* the first; who placing the Saints in the room of the Pagan Demons, dedicates to them Temples and Holy-dayes, *&c.* Yet were there not wanting some who opposed these Demon-Festivals: yea the whole Council of *Antisiodorense* in *France* (Canon 74.) declare, 'That it was not 'lawful to observe the Festivals of the Gentiles, to keep their 'worship and observation of their Calends, to adorne Houses 'with Lawrel and green Bayes, (at Christmasse) for al these pra-'ctices (saith the Council) savor of Paganisme. Thus much for Antichrists Canonic Festivals, which he introduced as a main part of his ἀγιολατρεία, ἐν ὑποκείσει, *in imitation of the Demon-Festivals*, as 1 *Tim.* 4. 1, 2. and *Col.* 2. 16. *In respect of an holy-day.* Which strikes as wel against Antichrist, as the *Pythagorising Gnostics*, and their Impositions.

§. 3. As Antichrist has his Canonic *Playes* and *Dayes*, so also his *Images*, *Crosses*, *Reliques*, and other *Idol-representations* of his Saints, and al in imitation of the Pagan δεισιδαιμονία. This also seems fully implied, 1 *Tim.* 4. 1, 2. διδασκαλίαις δαιμονίων, ἐν ὑποκρίσει, *The Doctrines of Demons, in Imitation, &c.* i. e. al Antichrist's εἰδωλολατρεία, *Idol-worship*, (which takes in a great part of his ἁγιολατρεία) is but an *Imitamen* of the Pagan δεισιδαιμονία. 3. *Al Idol-worship from Demon-worship.*

1. One chief part of this Antichristian εἰδωλολατρεία is their εἰκονολατρεία, *Image-worship*, which we need no way dout, was but 1. *Popish Images from Pagans.*

but ὑποκεισις, an *Imitamen* of Pagan *Images* or Representations of their Demons. For the more ful explication whereof we are to remember, that howbeit some of the vulgar Heathen (as some Papists stil do) might worship the Images of their Demons as Gods; yet the wiser of them, specially the Philosophers, were not so grossely stupid, as to conceit those Images to be Gods: no, they looked upon them only as *Demon-traps* or *lures* to allure their Demons to be present; or as Bodies which their Demon-Ghosts informed and influenced. So *Plotinus, Enn. 4. l. 3. c. 11. pag.* 380. καὶ μοι δοκοῦσιν οἱ πάλαι σοφοὶ ὅστι ἐβελήθησαν θεὸς αὐτοῖς παρεῖναι, ἱερὰ καὶ ἀγάλματα ποιησάμενοι, εἰς τὸ τῆ. παντὸς φύσιν ἀποβλέποντες, ἐν ᾧ λαβεῖν ὡς παντυχῆ μὲν εὐάγωγον ψυχῆς φύσις, &c. *And truely those Ancients seem to me wise, who desiring the presence of the Gods, framed Sacreds and Statues, directing the eye of their mind towards the nature of the Universe,* &c. Whence he shews, 'That their ἄγαλμα, 'Image, being erected, the *Deaster* or Heavenly Demon, to which 'it is dedicated, presently descendes unto it, and informes the 'same, as the species or image of the Sun does a glasse held Di-'ametrically opposite thereto. For (addes he) there is nothing 'in nature, but there is some Heavenly power answerable there-'to, (according to that Oriental maxime, τὰ αἰσθητὰ τῶν νοητῶν μι-'μήματα, whence there being in the mater of the Image some 'ressemblance of that Divine Power, unto which it was erected, 'hence there ariseth a relation between them, *&c.* We find this mysterie wel opened to us, by *August. de Civit. Dei, lib.* 8. *c.* 23. 'Hermes the *Egyptian*, whom they cal *Trimegistus*, saies, that 'some Gods are made by the great God, and some by men. He 'assertes, that visible Images are as the Bodies of the Gods, and 'that these Bodies are informed by Spirits invited thereunto, 'which have power to hurt men, or to fulfil their desires, who 'give them the Obsequies of Divine honor and worship. There-'fore to copulate or conjoin, by a certain art, these invisible 'Spirits to visible Images made of Corporal mater, which are 'as it were living bodies dedicated and subjected to these Spi-'rits; this is (saies he) to make *Gods*: which great and won-'derful facultie of making Gods men have received. So agen, *August. Civ. l.* 8. *c.* 24. 'A Demon being chained to an Image 'by a Diabolic art is made a God, *&c.* These Images stood usually in their Temples, where they had a chair of state placed for them. So *Plato lib.* 5. *de Repub.* tels us, *That they allowed their*

their Demons Royal seates, &c. Now that al the Popish Images dedicated to their Saints were taken up in imitation of these Demon-Images, is very apparent. This *Mede*, on the 1 *Tim.* 4.1. (touching the *Apostasie of the later times, pag.* 22, *&c.*) proves at large, *viz.* 'That the worshipping of Images is by its original 'a piece of the Doctrine of Demons, *&c.* Yea it's farther evident, that the very original ground or end for which the Sons of Antichrist have brought in this Demon εἰκονολατρεία, *Image-worship*, into the Church of Christ, is the very same with that on which the Pagan Philosophers at first took it up. For what made those blind Heathens at first erect these ἀγάλματα, *Images?* was it not a sense of their Demon-God being absent? with which the Prophet upbraides those Demon-Priests of *Baal*, 1 *King*, 18. 27. For we must know that the wisest of them, their Philosophers, supposed the main residence of their Demons to be in the Stars; whence they called them θεάστρους, *Deasters:* as they supposed their supreme God to have his residence in the Sun, which they termed θεῖον σῶμα, *the Divine bodie* of their supreme God, stiled *Moloch*, *Saturne*, *Jupiter*, *Apollo*, or such-like. Now they finding these Planetary Demons very remote, they erected εἴδωλα, *Idols* or *Images*, to allure them to their Temples, and receive their Influences, as Glasses do the Image of the Sun. And was not the origine of the Popish Images the very same? were they not at first introduced as Symbols and pledges of their Saints presence? As the Golden Calfe, *Exod.* 32. 1. and *Jeroboams* Calves were pretended pledges of Gods Presence. Do not the *Papists* vouchsafe their Saint-Images chairs of state in their Temples, and costly apparel, with supplications to them, *&c.* exactly conformable to the Pagans Demon-Images? hoping by such superstitious honors to gain the presence, attention and intercession of their Saints. It's true, this εἰκονολατρεία, *Image-worship*, being such an apparent grosse *Imitamen* of εἰδωλολατρεία, could not for a long time after the rise of Antichrist gain the privilege of Canonic Constitution: for it was opposed in the Easterne *Greek* Churches by diverse Emperors, with the greatest part of their Bishops and People, from the year 720 'til after 840, as *Mede* in his *Apostasie of the later times, pag.* 131, *&c.* Amongst these Popish Images we may reckon al their lesser Representations or Images of their Saints, which they wear about their necks, or carrie in their Pockets, as their *Agnus Dei*, &c.

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answerable to the superstitious *Teraphim*, and the Pagan ἀγάλματα, *Diana's Shrines*, and the like.

2. *Popish Crosses Imitamens of the Pagan Columnes.*

2. Another sort of Popish Idols, or Idolatrous representations of their Demon-Saints are their Crosses, erected in High-wayes, as memorials and remembrances of some Saint, which also are but ἐπόικεισις, *an imitation* of those Pagan *Bætylia*, *Columnes*, *Pyramids*, and *Pillars of stone*, which they erected as memorials of their Demons, and their Apparitions. The most ancient of these *Demon-columnes* were their *Bætylia*; whereof *Sanchoniathon*, in his *Phenician* Historie gives us this account, according to the Version of *Philo Byblius*, in *Eusebius*, *Præp. Evang.* ἐπιγόνοις θεὸς οὐρανὸς Βαιτύλια λίθους ἐμψύχους μηχανησάμενος, *The God Uranus conceived the Bætylia, when he had framed the living stones.* Learned *Bochart*, *Geogr. S. par.* 2. *l.* 2. *c.* 2. *p.* 785. for *living*, reads *anoin-*
Gen. 28.18,19 *ted stones*; and makes these *Bætylia* to be an Imitamen of *Jacob's anointed stone*, *Gen.* 28.18,19. *Which he erected as a memorial of Gods Apparition to him.* This rite the Idolatrous *Phenicians* transferred to their *Baalim* or *Demon*-Gods, as a Commemoration of
Deut. 16. 22. their Apparitions. These Sacred Columnes the *Greeks* cal στήλας: So they render מַצֵּבָה, στήλη, *Lev.* 26. 1. *Deut.* 16.22. Here God forbids them to erect these *Stela's* or *Columnes*; because they were abused by the Pagans to Demon-worship, as *Mede* on this place. They had also their πυρεμοειδεῖς, λίθους ἀργοὺς, *&c.* which *Clemens* makes to be Imitamens of the *Pillar of Cloud*, that went before the Israelites in the Wilderness. Now al the Popish Crosses, and Pillars, which they erect in places most notable, are but corrupt Imitamens of these Pagan Columnes. Thus *Mede* proves, *Apost. lat. pag.* 48, 49. *That adoring Crosses came in the room of the Demons Idol-Columnes, &c.* Yea 'tis very evident, if we compare the origine both of one and t'other: For as the Pagan Columnes were erected as memorials of their Demons, ἐπιφάνεια, *apparition, &c.* So these Crosses were erected by the superstitious Sons of Antichrist, as memorials of their Saints, their
3. *Templing of Reliques.* famous acts done in such or such places.

3. Under this head of Popish εἰδωλολατρεία we may reckon also the *Templing* and *superstitious Adoration of Saints Reliques*, with which the *Roman* Church aboundes, and wherein they do but play the Apes or *Mimes* of Pagan Idolaters; who had a very great respect for the Reliques of their Demons: Of which see *Mede*, *Apost. lat. pag.* 40, 42. So *Traitè des Ancien. Ceremonies*, on the year 160, having shewed how the Christians imitated the

the Pagans in the Commemoration of their Demons, he addes: 'They had then a great care first to burie their Martyrs; and 'where they could not recover the bodie entire, they endea-'vored to gather up the least pieces, if the rage of persecutors 'had left any restes, or reliques. Now these *Reliques* were 'buried honorably, without those practices, which have since 'happened, *&c.* namely for the Templing and adoring of Reliques. This is wel explicated by *Cassander*, that learned and moderate *Papist*, in his Consultation, *Art.* 21. *touching the veneration of Reliques:* 'In these things, saith he, abuse by little 'and little crept in. For *Basil in Definit. Latior. c.* 40. complains, 'that the custome of holy men was corrupted.——And it's evi-'dent, that in after-times there was too much attributed to the 'Reliques and Memories of Saints.—There happened also other 'Evils, namely that out of Avarice to delude the simple people, 'false Miracles were coined and cried up, whereby the super-'stition of the people was nourished; so that they were more 'ravished into an admiration of the Miracles, than provoked un-'to an imitation of the Saints, or unto an emendation of life: 'sometimes also by the craft and illusion of Satan, abusing the 'superstition of men, new Reliques were reveled, whereby also 'Miracles seemed to be wrought. Hence that *Lugdunense* De-'cree, *c.* 62. *Let not Prelates suffer the people to be deceived by 'vain figments; as for profit sake it is wont to be.* Also many are 'found, who make gain of the Saints Reliques, whether true 'or false, so that they are every-where carried about by vile 'and vagrant men, like the Sacreds of *Isis*, and are commended 'by many lies to the ignorant people. Whence he concludes, 'That seeing al are ful every-where of the Reliques of Saints, 'it is to be feared, that if Princes and Prelates would inquire 'into them, great numbers of them would be found to be im-'postures and cheats. Thus we have shewen how al these Anti-christian Images, Crosses, and Reliques, which fil up a great part of their *Canonic Theologie*, are but ἐν ὑποδείγματι, *in imitation* of Pagan δεισιδαιμονία, as 1 *Tim.* 4. 1, 2.

§. 4. Another piece of Antichrists *Canonic* δεισιδαιμονία, consistes in those *Sacrifices* and *Offerings*, which he brought into the Church, ἐν ὑποδείγματι, *in imitation* of those Sacrifices the Pagans performed to, and by their Demons. We have shewn before out of *Plato*, that one great office of the Philosophers Demons

Antichrists Sacrifices from Demon Sacrifices.

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was to conveigh mens Sacrifices to the supreme God, thereby to render them the more acceptable; and do not the sons of Antichriit transfer their Sacrifices to God by their Demon-Saints? But further, the Pagans had peculiar Sacrifices which they offered to their Demons. So *Plato*, *Repub.* 5. *pag.* 468. tels us, *That herein they followed the Authoritie of Homer, worshipping these Demons in their assemblies by sacrifices of flesh and ful cups, &c.* And we have this expressely mentioned in Scripture. So *Numb.* 25. 2, 3. where *Israel* is said, *v.*2. *To bow down or worshp before the Gods of Moab, with their sacrifices:* & *v.* 3. particularly, *Israel* is said, *to join himself to Baal-Peor.* Agen, *Deut.* 32.17. 'tis said, *They sacrificed to Devils, or Demons.* And that this is meant of these Deified *Baalim* and *Demon-Gods*, is evident by *David*'s Explication, *Psal.* 106. 28. where he saies, *They joined themselves to Baal-Peor, and ate the sacrifices of the dead.* By *Sacrifices of the dead*, is evidently meant, those Sacrifices they performed to their *Baalim* or *Demons*, which were but great personnages Deified after their departure out of this world, as *Mede*, *Bochart*, and *Diodate* have observed. Now that Antichrist's Sacrifices are but ὑπόκρισις, a *personation* or *imitamen* of these Sacrifices, which the Pagans gave their dead Heroes or Demons, wil be evident by the following parallel.

Num 25. 2, 3.

Psal. 106. 28.

1. *The Sacrifice of the Masse an Imitamen of Demon Sacrifices.*

1. The great Sacrifice which the sons of Antichrist so much adore is that of their Masse; or *Hostie*, as they cal it, wherein they sacrifise and eat their *Breaden God*, in Commemoration, as they fancie, of Christ's Sacrifice on the Crosse. Yet really it is no other, but an imitamen of those Heathenish Sacrifices of the dead, *Psal.* 106. 28. Though we must acknowlege, that in this piece of Blasphemie against the Bodie of Christ mentioned *Rev.* 13. 7. these *Papists* have much exceded the Philosophers δαιμονολατρεία, *Demon-worshp*, or Sacrifices. For those devote Heathens had more honor for their Demon-Gods, than after they had made them such to eat them presently, as the *Papists* eat their *Breaden God*, which is a piece of Idolatrie so monstrose, that *Averroes* himself abhorred it, crying out, *That he had rather his soul should be with the Philosophers, than with such as did eat their God.* This *Idol-Christ* seems Prophetically strucke at by our Lord, *Mat.* 24. 26. where he tels us, that some should pretend their false Christ to be, ἐν τοῖς ταμείοις, which we translate, *in the secret Chambers*; but it is more properly rendred by the *French*,

Anima mea sit cum Philosophis.

Mat. 24. 26.

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es ciboires, i.e. say they, *in the Cabinets, wherein meat is preserved:* and so it properly denotes the Priests *Pixe*, or *Cabinet*, wherein he laies up the *Hostie*, or *Breaden God.* And thus indeed ταμεῖον in its primary notion importes, namely a *secret place* or *Cabinet*, wherein any provision is laid up: whence also ταμίας signifies a *Dispensator*, or *Steward* that laies up, and bringes forth, as need requires, provisions, *&c.* Thus our Omniscient Lord foreseeing how much these sons of Antichrist would blaspheme him, by pretending the *Transubstantiation* of the Bread, that Sacred Symbol, into his bodie, and idolising the same, he gives this general premonition to al Christians, *Not to believe those Antichristian Priests, who pretend to have Christ, ἐν τοῖς ταμείοις, in their Bread-cabinets, or Pixe, wherein their Hostie lies hid.* And O! what a world of contradictions lie involved in this Sacrifice of the Masse? Is it not an high contradiction to pretend, that the quantitie of the Bread should continue without the substance? Do not al Philosophers now grant, *That Quantitie is not really distinct, much lesse separable from the bodie it appertains unto?* See the Contradictions that attend this Popish *Transubstantiation* wel demonstrated by *Derodone*, in his *Funeral of the Masse.* And as many Contradictions, so also many ridiculous absurdities attend this Sacrifice of the Masse. We find this wel described by Learned *Bochart*, in his Conference with *Veron*, *part.* 3. *chap.* 24. *Paragr.* 122. *pag.* 1292. 'In this Masse-Sacrifice 'what a world of ridicules are there? the Priest makes his re-'verences to the Altar, kisseth it, sprinkles Incense on it on so-'lemne daies, to chasse away the Devils: He runs on the 'right hand, and then on the left; and anon turnes 'towards the people; after he turnes his back, he bows 'himself, and then lifts himself up: he raiseth, and then lets fal 'the tone of his voice; he beates his breast, he grones, he joines 'his hands, and crosseth his thombes; he closeth and then ex-'tendes his armes; he makes many signes of the Crosse in the 'air; he seems to sleep, and then in a moment to awake; he 'shews his God in one hand over his shoulder, then hides it, 'and again lifts it up with both hands over his head; and af-'ter he has plaid with it, he eates it. Thus *Bochart.* Who in what foregoes, *Paragr.* 15. of the same *Chap.* 24. *pag.* 1140. saies, 'That hence it comes to passe, that the Priests vante, *how* 'they create their Creator. So *Gabriel Biel*, on the Canon of the

Masse, *Lect.* 4. *He that hath created me, has given me leave (if it be lawful to speak it) to create him.* And in the Book called *Stella Clericorum*, the Priest is named, the *Creator of his Creator*, &c. This indeed excedes in some regards the Pagan δαιμονολατρεία, though it were originally an ὑπόκρισις thereof, as 1 *Tim.* 4. 1, 2.

The Cup in the Lords-Supper turned by the Papists into a ποτήριον δαιμονίων. 1 Cor. 10. 21.

2. Another part of the Pagans *Demon-Sacrifices* takes in their *Libamina*, or *Drinke-Offerings*. So *Plato* in (the forementioned) *Repub.* 5. *pag.* 468. saies, *They worshipped their Demons with ful Cups.* So *Jer.* 44. 18. we read of *Drinke-offerings to the Queen of Heaven.* But more expressely 1 *Cor.* 10. 21. we read of ποτήριον δαιμονίων, *Cup of* [*Devils*, as we render it, but it is better rendred] *Demons*; *i. e.* those *Drinke-offerings* they offered up to *Demons*, as *Mede*, *Apostasie of later times*, p. 29. The *Pythagorising-Gnostics* symbolised with the Pagans in partaking of their *Demon-cup*, or *Drinke offerings*. And do not the *Papists* come under this very condemnation? don't they turne the *cup of the Lord* into a *Demon-cup?* Surely this Popish Sacrifice of the Masse made up of their *Breaden-God* and *Wine-God* equalises, if it doth not excede, the *Table and Cup of Demons*, which our Apostle strikes at, 1 *Cor.* 10. 21. and therefore comes under the same sentence.

Popish Tenths and Offerings in imitation of the Demons.

3. The Heathens (in imitation of the *Jews*) had their *Tenths*, and other kind of Offerings, which they conferred on their Demons. So *Tertullian*, *Apol. cap.* 14. saies, *That the Carthagineans paid their Tenths yearly to Hercules*, who was their chief Demon, and of *Phenician* extract. And *Diogenes Laertius* tels us, in the life of *Solon*, *That the Athenians separated their Tenths for public Sacrifices.* And are not the Tenths, which the sons of Antichrist pay unto him their *great Demon* the Pope, an exact ὑπόκρισις, or *Imitamen* of these *Demon-Tenths*? Again, the Pagans had several other Offerings which they conferred on their Demons, when they drew near to their Temples and Altars. And do not the sons of Antichrist, when they draw near to his Demon-Table or Altar (as the Apostle cals it, 1 *Cor.* 10. 21.) give their Offerings to Antichrist, and their other Demon-Saints, exactly conformable to the Pagans Offerings to their Demons? Thus we see how Antichrists Sacrifices are al, as 1 *Tim.* 4. 2. ἐν ὑποκρίσει, *in imitation of Demon-Sacrifices.*

§. 5. Another part of Antichrists δεισιδαιμονία, is his *Exorcisme*, *Sorcerie*, and *power of working wonders*, which he pretendes unto and claimeth, as a privilege appendent to his Chair, as successor of *Peter*, but indeed had its origine from Pagan *Divination* and *Sorcerie*. That this also may be gathered from *Pauls* character of Antichrist's δαιμονολατρεία, 1 *Tim.* 4. 1, 2. seems probable from *Grotius*'s explication of these words; who understands them of the *Pythagorean Magicians*, amongst whom *Apollonius Tyanæus* was chief; 'Who (saies he) came to *Ephesus* while *Timothie* lived, and is here in a particular manner denoted. Though we have no shew of reason to restrain this famose character of Antichrist, with *Grotius* to *Apollonius Tyanæus*, or with *Hammond* to *Simon Magus* and his *Gnostic* Disciples; yet thus far we may yield to these learned men, that these famose *Pythagorean Magicians*, as they were forerunners of Antichrist, may be allowed some room in this Text. For look as *Apollonius Tyanæus* was, by reason of his *Demoniac Wonders*, made by the *Pythagoreans* and *Platonistes*, *Porphyrie*, &c. a *counter-Christ*, or equal to Christ, as also *Simon Magus* by the *Gnostics*; so the great *Roman Antichrist* has, by his *lying Wonders*, *Sorcerie*, and *Exorcisme* or *Devil-chassing power*, made himself a corrival with Christ. This seems farther evident from *v.* 2. ἐν ὑποκρίσει ψευδολόγων, *speaking lies in Hypocrisie*, or (as the proper idiome of the word inclines) *in imitation*. And so the meaning wil be this, Al the *lying Wonders*, *Exorcisme*, or *conjuring power*, which Antichrist shal, by his *Ecclesiastic Canons*, bring into the Church, are indeed but an *Imitamen* of the *Pythagorean Sorcerie*, and *Magic Arts*, which they, διδασκαλίαις δαιμονίων, *by virtue of their Demon Theologie* and power pretend unto. Of which see more *Book* 1. *Chap.* 3. §. 9. That the *Pythagoreans* were great Magicians and herein types of Antichrist's Exorcistes, appears farther from what *Grotius* observes on *Ephes.* 4. 15. ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, *&c.* 'We are to understand, saies he, that these men 'acted very cunningly, and that from an art of seducing, which 'they received from the Devil. The *Pythagoreans* are chiefly in-'dicated here, of whom the most part were Magicians. That '*Magic Arts* were much exercised at *Ephesus*, appears *Act.* 19. 9. 'Thus *Grotius*, whom I cite only for this, to shew that the *Pythagoreans*, *Apollonius Tyanæus*, *&c.* were great Sorcerers, and 'so herein Forerunners of Antichrist, whose sons glorie in no-

5. *Popish Exorcisme and lying Wonders from Demon lying Wonders.*

1 Tim. 4. 1, 2.

Eph. 4. 14.

'thing more, than in their *lying Wonders*, whereby they make
2 Thes. 2. 9. good their Fathers *Prophetic character*. 2 *Thes.* 2. 9. he saith, *They should come*, τέρασι ψεύδους, *by lying wonders*, which yet they impose on the simple people as Divine Miracles. This *Wonder-working Power*, which the Popish Exorcistes pretend unto, is also a part of their ἀγιολατρεία. For (as we have observed before *Sect.* 2. §. 4, 5. of this Chapter) these lying Wonders were first brought into the Church by the fabulose Monkes, immediately after *Julian* the Apostates death, who coined many lying reportes of Wonders wrought at the Shrines and Sepulchres of the Martyrs, which they pretended to be wrought by the Intercession of those glorified Martyrs, upon notice taken by them of mens devotion at their Sepulchres. Whence Antichrist, when he came to the stature of a *perfect man of sin*, appointes by his *Ecclesiastic Canons* certain *Exorcistes* in his Church, for the continuation of this *Wonder-working Power*, which he at first received in imitation of the *Pythagorean* Magicians, and still exerted by virtue of compact with, and assistence from the Devil that great Demon. And as the *Popish Exorcisme* in general, so particularly al their lesser *spels*, for the chassing away of Devils, the healing of Diseases, *&c.* seem to be but derivations from, and Imitamens of *Demon-Magic*, practised by the *Pythagoreans* and others. So *Bochart* against *Veron*, *part* 3. *pag.* 888. tels us, 'That 'in the Popish Church they make use of the signe of the Crosse 'to chasse away Devils, in imitation of that we find in *Ovid. lib.* '3. *de Fast.*

'*Signaq; dat digitis medio cum pollice junctis*
'*Occurrat tacito ne levis umbra sibi.*

'*Baronius* acknowlegeth, That the *Agnus Dei*, which they hang 'about their neckes, is made alike to those bulles or boulets of 'Waxe, which they hung about the neckes of Children to de-'fend them from charme. So *Ælian* tels us, *That the Egyptian Priests hung about their neckes*, ἄγαλμα ἐκ σαπφείρου, *a little image of Saphir, whereby they divined, &c.* unto which the *Agnus Dei*, which the *Papists* make so great use of as an universal spel, seems to answer. And the Jesuites generally have some spel or other hanging about their neckes or else-where.

6. Invocation of Saints from Demon-Invocation.

§. 6. But the great and master-piece of Antichrists Saint-worship is his *Invocation of Saints*, which fils up a good part of his *Canonic Theologie*, and is indeed but ὑπόκρισις, *an imitation* of the Pagan

Pagan δαιμονολατρεία, *Demon-worship.* That *Invocation* was a cheif part of that worship which the Pagans performed to their Demons, is evident by what *Clemens Alexandrin. Strom.* 6. mentions of these Demons: 'Which, saith he, they made Temples 'unto, placed their Images therein, and called on, *&c.* This is farther evident by what we have afore cited out of *Plato*, who makes it one main office of the Demons, to *transfer mens Petitions to God.* So 1 *King.* 18.20. *Baal's* Priests are said, *to crie aloud to their Demons.* And Christ, *Mat.* 6.7. bids us, *not to use vain repetitions, as the Heathens do.* For the Heathens would repete over their Demon's name, on whom they called, an hundred times. μὴ βαττολογήσητε, *Ye shal not use vain Repetitions.* Βαττολογεῖν is deduced from Βάττος, which some derive from בטה, *Bata*, to *blaterare* or *babble. Hesychius* with others make this *Battus* to be a *Lybian King*, who stammered, and thence oft repeted the same syllable: others make *Battus* to be a certain Poet, who writ many Hymnes, in which the same things were repeted. But al grant, that βαττολογία is the same with πολυλογία, which follows in our Lords admonition, *Mat.* 6. 7. So *Casaubon, Exerc.* 14. *Sect.* 8. 'In Battologie there are two vices, (1) *vain Repetition of the same words.* (2) *Multiloquie*, or *much speaking.* And herein both the Pagans in their *Demon-worship*, and the sons of Antichrist in their Saint-worship, have been greatly guilty. As for the Heathens we find in *Æschylus* an hundred times over such vain Battologies as these: ἴω, ἴω, *&c. Io, Io, Io*, &c. So φεῦ, φεῦ, &c. *Phy, phy*, &c. And have not the sons of Antichrist in imitation of the Pagans, assumed the like Battologies in their Saint-worship? How oft do they repete their *Ave Maria*? so in their Psalterie they repete the name *Jesu* 15 times together: as *Jesu, Jesu, Jesu*, &c. The *Athenian* Philosophers, who were according to *Paul's* character δεισιδαιμονέστεροι, *Act.* 17. 22. had their πάγες, *consecrated places*, where they worshipped and invocated their Demons. So *Act.* 17. 19. we read of Ἄρειου πάγου, *Mars's Page, Wel, or Columne*, where he was invocated; for πάγος comes from πήγη, *a fountain*; whence they who drank of the same Wel were called *Pagans.* Now that the Popish Invocation of, or praying to their Saints, is but an ἐπάκεισις, *imitation* of the Pagan Δαιμονολατρεία, is largely proved by *Mede* on this 1 *Tim.* 4. 1, 2. *Apost. lat. Times, pag.* 31, 32, &c. Mat. 6.7.

§. 7. There

Many Popish Rites and Ceremonies which they derived from the Pagans.

§. 7. There were many other Ceremonies used by the Pagans in their δαιμονολατρεία, *Demon-worship*, which Antichrist has since reassumed, thereby to complete his Prophetic character, 1 *Tim.* 4. 1, 2. διδασκαλίαις δαιμονίων ἐν ὑποκρίσει, &c. (1 The Pagan Philosophers, specially the *Pythagoreans*, who were δεισιδαιμονέστεροι) had their *Purifications*, *Purgatories*, and *Washings*, (as before *Part* 2. *Book* 2. *Chap.* 6. §. 8.) whence the Pharisees seem to have traduced their *Purifications* and *Washings*, as Christ hints to us, *Mark* 7. 2, 3, 4. And did not al Antichrists *Purifications* and sprinklings of *holy water* receive their origine from this *Pythagorean* fountain? (2) The Pagans had their *Sacred fire*, which the *Greeks* called Ἑστία, (as some thinke from אש יה) and the Latins *Vesta*. This they honored as a *God* or *Demon*; so *Stobæus*, *Serm.* 3. ἑστίαν τίμα, *honor or worship Vesta:* and for the conservation of this *Sacred fire* in their Temples they had their *Vestal Nuns*, whose office it was to preserve the same. And has not Antichrist the very same *Sacred fire*, which is alwaies burning in his Temples, and fed by *Tapers*, *Lampes*, &c? Yea, has he not also his Covents of Nuns, whose main office it is to conserve this his *Sacred fire*, and other Pagan Rites?

1. *Their Holy-water, and other Purifications.*

2. *Their Sacred fire.*

(3) The Pagans had *Sacred Groves* and *Trees* which belonged to their δεισιδαιμονία. So here in *Britannie* the *Oke* was estimed most *holy* by the *Druides*; whence according to *Plinie*, *l.* 16. *c.* 44. they were called *Druides*, ἀπὸ τῆς δρυὸς, *from an Oke*. And has not Antichrist his *Sacred Groves* and Trees in Church-yards, *&c?* *Deut.* 16. 21. God forbad the *Jews* planting Groves of Trees about their Altars, because these were usual amongst the Gentiles.

3. *Their Sacred Groves and Trees.*

(4) Another piece of Pagan δαιμονολατρεία was their Ceremonie of *bowing* and *worshipping* towards the East. For the Pagans universally worshipped the *Sun* as their supreme God, even the more Reformed of them the *new Platonistes*, *Plotinus*, *Porphyrie* and *Julian* the Apostate, as it appears by his Oration to the Sun. Whence it came to passe, that the Sun rising in the East, they usually worshipped that way: (as the *Jews* in *Babylon* usually worshipped towards the West, because *Jerusalem* stood west thence.) Hence also they built their Temples, and buried their dead towards the East. So *Diogenes Laertius* in the life of *Solon*, saies, *That the Athenians buried their dead towards the East, the head of their Graves being made that way.* And do not Anti-

4. *Their bowing towards the East.*

Antichrist and his sons exactly follow this Pagan Ceremonie in building their Temples and high Altars towards the East, and in bowing that way in their worship?

(5) The God-fathers conferring gifts on the Baptized Infant, and al such gifts brought to women in child-bed are supposed to have flowen from the Heathens, specially the *Grecians*, who observed the fifth day for the purification and naming their Children: on which day the neighbors sent in gifts called *munera natalia*.

(6) We might adde also al Antichrist's *distinctive Garments*, as Surplices, Gownes, Hoods, Caps, *&c.* which are but an imitation of *Demon-Ceremonies* as hereafter. *Apuleius* saith, *l.* 11. *Milef. That the Priests of Isis were clothed with a white linnen garment.* And *Herod. l.* 2. acquaints us, *That the Egyptian Priests used a white linnen Vestment as most pure.* The like we have proved of the *Pythagoreans*, *P.* 2. *B.* 2. *C* 6. §. 8. But at present we shal content our selves with a few Observations out of learned men. *Bochart* against *Veron*, *Part* 3. *Par.* 84. *Chap.* 23. having given us the mention of several Pagan Rites taken up by Antichrist, (of which before) he addes; 'from the same Pagan 'source comes their holy-water, their Tapers, their Incense, their 'extreme unction; for al these were in use amongst the Pagans. 'Also their baptising of Bels answereth to the Pagan *Tubilu-* 'strium, i.e. the purification of Trumpets; their Canonisation, 'to the *Apotheosis*; the spittle which they use in Baptisme is taken from that of *Persius*, Satyr. 2.

Lustralibus ante salivis expiat, &c.

Baronius, on the year 44. *Num.* 88. makes a long list of those Ceremonies which the Church has borrowed from the Pagans. The *French* Author, *des Anciennes Cerem. pag.* 24. gives us an account how these Pagan Ceremonies crept into the Christian Churches. He had shewen before, 'That there were some rudiments laid 'in the second and third Centurie. But, addes he, about the 'year 300, and since prosperitie produced many Ceremonies.— 'The people (from *Constantin*'s compulsion) presented themselves 'in troupes to croud into the Church: but the simplicitie of 'Christianitie disgusted many, who retained before their eyes the 'pompe and magnificence of Paganisme: wherefore it was 'thought expedient to clothe Religion with more splendid Ce- 'remonies, that so the splendor of these Ornaments might ren-

'der

6. *Al distinctive Garments.*

'der it more auguſt and recommendable. And to accommodate 'themſelves to the *Jewes* and Gentiles, who talked of nothing 'but Sacrifices, the Chriſtians gave to the Lords Supper the 'name of Sacrifice, and to the Table the name of Altar, though 'not in that ſenſe the *Papiſts* now give. The ſame Author acquaints us, that the bodie of theſe Ceremonies came not to be formed into a complete Syſteme of *Canonic Rites* 'til about the year 600, under *Gregorie* 1. So *Traitè des Ancien. Ceremon. pag.* 59. 'The moſt notable changement, ſaies he, which hap-'pened in Religion, was about the year 600. Thoſe times were 'already very tenebroſe; *Gregorie* the firſt was then Biſhop of '*Rome*, who ſet up the Saints in the place of Gods, dedicating 'to them Temples, Feſtes, Sacrificators. Now according to the 'meaſure, that new Doctrines or new Ceremonies were intro-'duced, the forme of Divine ſervice was alſo changed. Til now 'Liturgies had been alwaies different, *&c.* But *Gregorie* under-'took to melt al the *Formularies* of the Church; he changed 'and adjouſted or adjoined many pieces; and out of this Me-'lange or mixture he compoſed the *Office of the Maſſe*, almoſt in 'the ſame forme as it ſtandes at this day. Though we muſt acknowlege with this Author, that theſe Antichriſtian Ceremonies were not formed into a bodie, and impoſed on al as mater of Eccleſiaſtic conformitie 'til about the year 600 under *Gregorie*, and his ſucceſſor *Boniface* the third, who obtained the title and dignitie of Univerſal Biſhop; yet we are alſo to know, that there was a very heavy yoke of Pagan Ceremonies impoſed upon the *Roman* Churches, and ſome other in the foregoing Centuries, ſpecially about the year 410. by *Innocent* the firſt, who brought in the worſhipping of Reliques, the erecting of Altars, and offering of Sacrifices at the Graves of Martyrs: who alſo ſecretly permitted the ſuperſtitioſe people at *Rome* to worſhip their Demon-Gods. Under him alſo the *legenda aurea*, or fabuloſe narrations of Miracles wrought at the Graves of Martyrs, received a great compoſure. He alſo it was that framed many Eccleſiaſtic Canons for Faſtes, Abſtinences from Meats, prohibition of Mariage to Presbyters, and many Monaſtic Orders, (as *Platina*;) not to mention his expelling the *Novatians* (thoſe godly Reformers) from *Rome*, Excommunicating the Emperor *Arcadius*, affecting an Univerſal Primatie in the Church, and Secular Domination, as *Socrates* the *Scholiaſt & Antichriſti, Excidium*

Præfat.

Præfat. de Innocentio 1, *&c.* And *Auguſtin*, who was Contemporary with this *Innocent* 1. complaines, That Ceremonies were growen ſo numeroſe and burdenſome, as that they wel nigh exceded the yoke of the *Jewiſh* Ceremonies. Thus we have ſhewen how al Antichriſt's *Saints* and *Saint-worſhip* is but according to what was foretold of him, 1 *Tim.*4.1,2. *Demon Doctrines, Canons, and worſhip*, ἐν ὑποκρίσει, in *imitation* of the Pagan, δαιμονολατρεία, or δεισιδαιμονία, *Demon-worſhip*.

§ 8. Another part of Antichriſt's *Canonic Law* comprehendes al thoſe *Eccleſiaſtic Abſtinences*, *Faſtes*, *bodily Severities*, and other *Purgatories*, which he enjoines his ſons, by virtue of his *Canonic Supremacie*. This alſo had its origine from the ſame fountain of Pagan δεισιδαιμονία, according to that diſcoverie which the Apoſtle makes thereof, 1 *Tim.* 4. 3. He having made mention of Antichriſt's *Demon-Dogmes*, or *Canons* in general, *ver.* 1. and then given the ſource or root of al, *v.* 2. ἐν ὑποκρίσει ψευδολόγων, *ſpeaking lies, or lying wonders in imitation of the Pagans lying wonders*, which they attributed to their Demons, and made the foundation of their *Demon-worſhip*; v. 3. our Apoſtle deſcendes to ſome particulars of theſe *Demon-Dogmes* or *Canons*, which Antichriſt ſhould introduce; whereof this is one ἀπέχεσθαι βρωμάτων, *to abſtain from meats*. That thoſe who were the great *devoti* and worſhippers of *Demons*, were alſo greatly addicted to *ſuperſtitioſe Abſtinences* from fleſh, *&c.* has been before once and and again obſerved. And herein none more exact than the *Pythagoreans*, (who were alſo followed herein by the Phariſees as before) whoſe Infuſions were firſt ſucked in by the *Gnoſtics*, thoſe forerunners of Antichriſt, and after re-aſſumed by Antichriſt himſelf. And our Apoſtle *Paul*, having by the ſpirit of Prophetie, a previſion of the dangerous conſequences which would enſue upon theſe *Pythagorean* Abſtinences, and their eſtabliſhment in the Churches of Chriſt, gives many ſevere Prohibitions againſt them. So *Col.* 2. 16. *Let no man judge you in meat and drink, &c.* Theſe Canons for Abſtinences *Grotius* conceives to belong more peculiarly to the *Pythagoreans*, than to the *Jewes*. For, ſaies he, to abſtain from Wine was not perpetually a *Jewiſh* injunction, but in ſome few only; but frequent amongſt the *Pythagoreans*. The *Jews* abſtained from ſome Meats, but the *Pythagoreans* from many more. And this he laies down more *Categorically* and *Poſitively*, on *ver.* 20. 'They are, ſaies *Grotius*, called the

Al Antichriſts Canonic Faſtes and Abſtinences from Demon-worſhip.

1 Tim. 4. 3.

Col. 2. 16.

Ver. 20, 21.

'*Rudiments of this world*, becauſe commun to the Gentiles with 'the *Jewes*: for there is nothing in theſe Rites proper to the '*Jewes*; yea they ſeem to procede rather from the Gentiles to 'the *Jewes*, than from the *Jewes* to the Gentiles. So again on *v.* 21. *Touch not, taſte not.* '*Tertullian* denies, that theſe words 'belong to the *Jewiſh* Canon. He ſeems to me to uſe words 'commun, which ſhould comprehend both *Jewes* and Philoſo-'phers, ſpecially the *Pythagoreans*. Theſe *Pythagorean* Canons or Dogmes touching Abſtinence were greedily embraced, firſt by the carnal *Gnoſtics*, and after them by the ſons of Antichriſt, according to our Apoſtles prediction in 1 *Tim.* 4. 3. And that al Antichriſt's Canons for Abſtinence and Faſtes were indeed a part of the *Doctrines of Demons*, which he by his lies and Pagan imitation brought into the Temple of Chriſt, ſee *Mede* on this Text, *Apoſtaſie of the later times*, from *Page* 141, to 152. *Edit.* 2. And to ſpeake a little of the time When, and the mode How theſe Pagan Abſtinences crept into the Churches of Chriſt: If we may ſpeak the truth, there was ſome foundation laid for theſe Popiſh Faſtes and Abſtinences even in the beginning of the ſecond Centurie, as it is wel obſerved by the Author of *Traitè des Ancien. Ceremon. pag.* 6, 7. 'About the year 110, (ſaies he) there 'was introduced the diverſitie of *Junes*, or *Faſtes*, not as a Ca-'non whereof the obſervation was neceſſary, but only by cu-'ſtome, proceding not from any public Authoritie of the Church, 'but from the ſimplicitie of private perſons. The cuſtome was 'then in the moſt part of the Churches to keep their Aſſemblies 'for the Celebration of the Sacraments and publſic Prayers on '*Wedneſday* and *Friday*; and for the better diſpoſing themſelves 'unto the due performance of their duties they faſted on thoſe 'daies.—From the ſame root ſprang the obſervation of *Lent*, 'which began only with the obſervation of a few daies before '*Eaſter*, ſet apart as preparatory to that worke. Yet theſe Faſtes 'and Abſtinences were not made *Canonic*, 'til the *Monaſtic* life be-gan to be in faſhion. The ſame account he gives of the Popiſh *Vigils*, or *Watches*: 'In time of Perſecution the Chriſtians oft 'aſſembled in ſecret, and by night; and ſo when they came to 'enjoy peace they retained the ſame cuſtome. Thence we read, 'that *Conſtantin* continued the Sacred Vigils even unto day, and 'cauſed Torches to be lighted throughout the Citie, and Lampes 'in the places where they kept their Aſſemblies.—Yet theſe Vi-

'gils

'gils and Tapers were then without superstition. So the forenamed Author, *pag.* 29. 'About the year 320, together with 'the *Monastic life* there entered the rules for *Abstinence:* for un-'til this time the Fastes were left free and indifferent. At this 'time therefore, inasmuch as the profession of Monkes ought to 'consist in a more severe life than that of others, there was im-'posed on them certain Canons for the regulating of Fasting-'daies, *&c.* As for the Monkish Abstinences, we have spoken thereof before in the beginning of this Chapter, *S.* 1. §. 1.

§. 9. We find another *Species* of Pagan δεισιδαιμονία introduced by Antichrist into the Church of Christ, 1 *Tim.* 4. 3. κωλυόντων γαμεῖν, *forbidding to Marie. i.e.* Antichrist should under a pretext of *lying devotion*, by virtue of his *Canonic Supremacie*, institute several *Orders* of Monkes, imposing on them certain *Canons* or Rules of Monastic life, ἐν ὑποκρίσει, *in imitation* of the Pagan δεισιδαιμονία, exactly answering in this particular. That the *Doctrines of Demons* was greatly advanced by these *Monastic Orders* and *Rules*, *Mede* proves at large from this Text, in his *Apostasie of the later times*, *pag.* 141, *&c.* 'I come now '(saies he) to the last description of the means, whereby the 'Doctrine of Demons was to be advanced, *viz.* through the 'hypocrisie of such as forbid Mariage, *&c.* 1 *Tim.* 4. 3. To which we may adde what he *pag.* 97, *&c.* mentions touching Antichrist, from *Dan.* 11. 37. *Not regard the desire of Women:* By *Desire of Women*, which the *Roman* Antichrist of that time should *not regard*, as he was wont, is meant *desire of Wiving*, expressed *Gen.* 2. 24. And it might in this place have been rendered *desire of Wives*, as wel as *desire of Women:* for there is no other word used in the Original for *Wives* above once or twice in the whole Scripture, but this נָשִׁים. The like use we find of the word *Desire*, *Cant.* 2. 16, & 6. 3. & 7. 10. *Ezech.* 24. 16. That al Antichrist's *Canons* for *Monastic life* and Orders are but *Transcripts* or *Copies* of those *Institutes*, which *Pythagoras* imposed on his *Collegiates* in order to their *Monastic life*, we have in part already proved, *S.* 1. §. 1. of this Chapter, by a parallel drawen 'twixt one and t'other. But to give a more ful demonstration hereof, we shal adde the consent of Learned men hereto, with the time and manner how these *Monastic Constitutions, Canons and Orders* were introduced. As to the first, that the *Pythagoreans* were under a very severe prohibition against

Popish Monastic life another part of the Doctrines of Demons. 1 Tim. 4. 3.

Dan. 11. 37.

Mariage, &c. appears by that great *Pythagorean* Canon, *Colos.* 2. 2. μὴ ἅψῃς, *handle not.* 'This, saies *Grotius*, refers to the a-
Col. 2. 21. 'voiding of Women, which the *Jewish* Priests sometimes did, 'but the *Pythagoreans* alwaies. But learned *Bochart* against *Veron, part* 3. *chap.* 25. §. 4. *Art.* 1. proves, 'That the Law or Ca-'non of *Celibat* is the *Doctrine of Devils*, 1 *Tim.* 4. 1, 3. which 'was wel-nigh stablished throughout Paganisme, then when Christ 'came into the world. There were some Priests who castrated 'or gelded themselves, as those of *Cybele*, or of *Phrygia*, who 'were called *Galli* and *Archigalli*; and the *Megabyzes* or *Me-'galobyzes*, Priests of *Diana* at *Ephesus*, and the *Therophantes* at 'Athens. In brief, the *Celibat* of Priests was in such estime a-'mongst the Pagans, that *Æneas* in *Virgil*, *Æn. l.* 6. passing 'through the *Elysian* fields, which they make to be Paradise, 'saw no other Priests there, but such as had passed their life in 'Celibat. There has been also a number of Philosophers, who 'have contributed to this Error. This was one of the superstiti-'ons which *Pythagoras* brought out of *Egypt*, whence returning 'unto *Grece*, he forbad Mariage to those of his Sect, and con-'stituted a Cloister of Nuns, over which he placed his daugh-'ter. *Plato* held the same opinion, as also *Heraclitus* and *Demo-'critus*, and *Zeno* the Prince of the *Stoics*, who never approached to a Woman. By which it's apparent, that Antichrist's prohibition of Mariage and *Monastic Constitutions* or *Canons* are but ἀπόκισις, an *imitation* of the Pagan *Celibat*, and *Monastic Rules*. That the Popish *Nuns* are but *Imitamens* or *Apes* of the *Pythagorean* Nuns, seems evident from their origine and office, as described, *Traitè des Ancien. Ceremon. An.* 240. 'Lo the ori-'gine of these Virgins: The Persecutions of those times obliged 'Christians not to engage themselves in the world more than 'need required: Now in as much as Mariage oft hinders the 'libertie of this profession, many Virgins took up a resolution, 'with the advice and consent of their Parents, to live in perpe-'tual continence, and so to join themselves more strictly to Christ, '(according to *Paul*'s Counsel, 1 *Cor.* 7. 40.) Thence they pre-'sented themselves to the Church, who recommended them to 'God by solemne prayers, that they might take care of the 'poor and sick. Yet were not these Vows of Continence estimed 'then irrevocable; though afterward they were, in imitation of 'the *Pythagoreans*, &c.

But

But to procede to the origine of these *Monastic Constitutions* and *Canons*, stablished by Antichrist as part of his *Demon-Theologie*; it cannot be denied but that there was some foundation laid for Monastic life about the middle of the third Centurie after Christ, though it is as certain, that *Celibat* or *Monastic life* was never stablished by any *Ecclesiastic Canon*, or judged necessary 'til Antichrist came to some Head and Supremacie. This is wel observed by the Author of *Traitè des Ancien. Ceremon. pag.* 28. 'In time of Persecution many Christians avoiding that 'tempest retired themselves into deserts, *&c.* When the Persecution ceased, there were not wanting some who having turned 'this solitude into habitude, continued and passed the rest of 'their daies there; either becaus accustomed to such a mode of 'life; or becaus the simplicitie of it was more agreable to 'them than the noise of the Towns; or becaus they feared 'subsequent stormes. But others afterward, even in the midst of 'peace affecting such a solitarie life, made that voluntarie, which 'was before necessitated by reason of Persecution. And from 'hence sprang the origine of the *Monastic life*, the first foun-'dations whereof were laid in *Egypt*, about the year 300, by *An-'tonius*; which were afterward extended even unto *Syria*, by '*Hilarion*; unto *Armenia* by *Eustachius*; unto *Greece* by *Basil*, 'unto *Italie* by *Ambrose*. By which (as also by what we have afore mentioned *S.*1. §.1. of this Chapter), it is evident, that this *Monastic Celibat* and Constitution began in *Egypt*, at *Alexandria*, where was then the most famose Schole in the world for *Pythagorean and Platonic Philosophie*. For here the great *Ammonius*, *Plotinus*, *Porphyrie*, and the rest of those *Pythagorising Platonists*, were bred up; who were great Patrons of δεισιδαιμονία, *Demon-worship*; and particularly of *Celibat* and *Monastic* life; for which *Pythagoras* laid down such severe *Institutes* and *Canons*, as *Plato* after him. Now *Origen* having been bred up in this same Schole of *Alexandria* together with *Plotinus*, under the famose *Ammonius*, (whom some take to be a Christian) he dranke such ful draughts at this fountain of *Pythagorean* and *Platonic Philosophie*, as that being made drunken therewith, and thence forgetting himself to be a Christian, he at last dranke in also much of their δεισιδαιμονία, *Demon-superstition* and dregges; and amongst other *Demon-superstitions* this of *Monastic life* and *Celibat*; which the Monkes his Successors, communly called *Origenists*, *The origine of Monastic Constitutions.*

nists, received from him as a foundation for Antichrist to ground his *Demon-Canons* upon, according to 1 *Tim.*4. 3. as before in our account of *Origen*, *B.* 2. *C.* 1. § 8, *& C.* 2. *S.* 1. §. 1. Thus we see how Antichrists *Canonic Constitutions for Monastic life*, received their foundation in the *Schole of Alexandria* from the *Greek* Fathers, *Origen*, &c. their symbolising with the *Pythagorising Platonistes* in *Demon-Theologie*. And here it's very observable, that the first entrance of *Celibat* and *Monastic life* into *Britannie* was by *Pelagius* the *Britan*, that eldest son of Antichrist; who having travelled unto *Egypt*, and there confirmed himself in his *Pelagian* Infusions, by conversation with the *Origenistes*, he was by them also initiated in the Orders and Rites of *Monastic life*, which he brought back with him into *Britannie*. For before the returne of *Pelagius*, *Britannie* knew not what belonged to *Superstitiose Monachisme*, as *Balæus de Script. Brit. Cent.* 1. *c.* 38. Yet we must remember, that though *Monastic life* was introduced into these Countries by *Pelagius*, and embraced by some, it was not however brought under any *Canonic Constitution* 'til *Augustin* the Monk, that great Emissarie of Antichrist, his entrance. So *Balæus de Script. Brit. Cent.* 1. *c.* 82. 'The *Benedictines* 'came into *England* with *Augustin* the Monk, *Ann.* 596; and 'the *Canonic Regulars* with *Birinus*, *An.* 636. So agen, *Cap.* 97. 'of *Centur.* 1. Until *Augustin* the Monke's entrance the Apostolic Monkes in *Britannie* had libertie of Marying, according to 'the exemple of *Paulus Antonius*, *Hilarion*, *Macdrius*, *Jerome*, 'and other pious Hermites, who led a *Monastic life* in the deserts of *Egypt* and *Palestine*, yet freely and without any *prohibition* against Mariage. By which it's evident, that albeit some pious persons might affect *solitude* and *Monastic life* in the third and fourth Centuries, yet there was no prohibition of Mariage or *Canonic Constitution* of *Monastic life* 'til Antichrist came to maturitie.

Al Antichrists workes of Supererogation and Merits parts of Pagan Δαιμονία.

§. 10. Al Antichrist's Workes of *Supererogation*, *Satisfactions*, *Merits*, and other pieces of *Wil-worship*, may deservedly be reckoned as a part of his Δαιμονία, *Demon-worship*, which he, by virtue of his *Canonic Supremacie*, stablished in his Church. *Plato*, *Repub.* 5. *p.* 468. speaking of the *Deification of their Demons*, makes them to be originally nothing else but *Good men*, *or Saints*, *whose merits were manifest*, *&c.* And whence sprang al Antichrist's *Merits* and *Satisfactions*, which he ascribes to his Saints, but from

from these Demon-merits? And this indeed seems to be implied in our Apostles character of Antichrist his *Demon-Theologie*, 1 *Tim.* 4. 1, 3. For what designe could Antichrist have in *Canonising of Saints*, *forbidding of Mariage*, *enjoining of Abstinences*, and such-like *bodily mortifications*, but thereby to fil up his Treasurie of *Supererogations*, and *Merits*, which he by his *Indulgences* would dispense forth, according to his Soverain pleasure. This seems more fully hinted, in what follows *v.* 7. where he exhortes *Timothie*, and in him al Christians, to shun βεβήλους καὶ γραώδεις μύθους, *profane and old wives fables*. μῦθος is a word much used amongst the Philosophers, specially the *Pythagoreans*, who were great *Mythologists*; under which they comprehended most of their *Moral precepts* or *Canons*: and it seems to be used here by our Apostle to signifie those *fabulose mortifications* and bodily severities, which the *Gnostics* then, and the Monkes afterward brought into the Churches of Christ, for the filling up Antichrists *Magazeen* of *Supererogations and Merits*. And that this is the true meaning of the words, seems evident from what follows in the same vers. *But exercise thy self to Godlinesse.* εἰς εὐσέβειαν. *Godlinesse* is opposed here to μύθους, *fables*, before mentioned. As if he had said, instead of these *Pythagorean fabulose Mortifications*, which the *Gnostics* now, and Antichrist by his *Monastic Canons* hereafter, wil bring into the Church of Christ, I exhort thee and al Christians to exercise your selves in true Gospel-mortification and spiritual Godlinesse; which though it has not those Supererogations, Satisfactions and Merits, which Antichrist's bodily mortifications pretend unto, yet it is far more profitable in al regards, both as to this life and that to come. And that this is the genuine sense of the words appears from what follows, *v.*8. ἡ γὰρ σωματικὴ γυμνασία, *&c. For bodily exercice, &c. Bodily exercice* here signifies the same with, or is exegetic of *old wives fables*, v. 7. *i.e.* Al those *Pythagoric fabulose Abstinences*, *Purifications*, *Severities*, and other *externe mortifications*, which the *Pythagorising Gnostics* then, and the Antichristian *Monkes* since have foisted into the Christians Canon. The word γυμνασία signifies primarily, *an exercice in the Gymnade*, which was greatly in use amongst the *Grecians*: it is also sometimes used to expresse *intellectual* and *moral* exercices. It has here an elegant reference to γύμναζε, *v.* 7. as if he had said, It's true, these *Pythagorising Gnostics* now, and the superstitious sons of Anti-

1 Tim. 4. 1, 3.

Ver 7.

Ver. 8.

1 Tim. 4. 9.

Antichriſt hereafter wil al pretend, by theſe their *bodily exercices* and ſeverities to promove Mortification and Godlineſſe, but in truth they effect nothing leſſe: *For bodily exercice profiteth but a little,* πρὸς ὀλίγον, *to little. i.e.* Al thoſe *Pythagoric Abſtinences, Severities,* and other *externe Mortifications,* which the ſons of Antichriſt make the foundation of their Supererogations and Merits, are ſo far from meriting any thing at the hand of God, as that they are little or nothing worth, *&c. But Godlineſſe is profitable to al things, having the promiſſes of this life, and that to come. i.e.* True Chriſtian pietie, though it can merit nothing at the hand of God, yet it has a very great *inſtrumental cauſalitie* and influence, by virtue of Gods gratioſe promiſſe, on our wel-being, both in this and the coming life. Whence our
1 Tim. 4. 9. Apoſtle addes, *ver.* 9. *This is a faithful ſaying and worthy of al acceptation.* πάσης ἀποδοχῆς. Ἀποδοχὴ anſwers exactly to the *Hebrew,* קבל, *Cabala,* which the fabuloſe *Jews,* in imitation of the *Pythagorean Inſtitutes,* made their *Codex,* or *Canon-Law,* by virtue of which they introduced al their Fables, and mixed them with the Divine Oracles. So in like manner the *Pythagoriſing Gnoſtics,* and fabuloſe Monkes had their *Cabala* or Syſteme of *Pythagorean* Inſtitutes, which they foiſted into their *Canonic Theologie,* and thereby introduced al their *bodily exercices* or Mortifications. To this *Pythagorean, Jewiſh, Gnoſtic* and *Monkiſh Cabala,* our Apoſtle here oppoſeth this Divine Cabala or Canon touching Chriſtian Godlineſſe: the like, 1 *Tim.* 1.15. *B.*1. *C.*4. §.1.

Bodily exercices and Wil-worſhip. Thus we ſee how theſe *Pythagorean Abſtinences, Mortifications,* and other *bodily exercices* were brought into the Church by the Monkes, thoſe eldeſt ſons of Antichriſt, thereby to lay a foundation for their workes of Supererogation and Merits; where-
Col. 2. 23. ἐθελοθρησκεία. of we find the like account given by *Paul,* Col.2.23. Our Apoſtle *v.* 20, 21, 22. had mentioned ſome *Pythagorean Dogmes, Canons,* and *Inſtitutes,* which the *Gnoſtics* then, and Antichriſt afterward impoſed, as *Eccleſiaſtic Canons,* on the Churches of Chriſt: and in this *v.* 23. he runs them up to their ſpring-head, *Which things indeed have a ſhew of wiſdome in Wil-worſhip.* λόγον, i.e. *an accurate, artificial Forme, Image, Idea,* or *Picture.* σοφίας, *of wiſdome*; namely of ſome Divine myſtic *Cabala,* or Tradition dropt from Heaven. For both the *Phariſees, Gnoſtics* and *Monkes* pretended unto ſome Divine *Cabala* or Tradition for al their fabuloſe Abſtinences and Mortifications; though in truth they

they are al but, ἐν ἐπινοίαις, *in imitation of Pythagorean Dogmes and Inſtitutes*, as it follows: ἐν ἐθελοθρησκείᾳ, *in Wil-worſhip.* θρησκεία, ſaies *Grotius*, is a middle word ſignifying Rites and Ceremonies: and ἐθελοθρησκεία implies, that theſe Rites were taken up of their own accord, *&c.* Our *Engliſh* Councils, *pag.* 449. *Canonibus ſub Eadgaro, Can.* 60. amongſt other particulars addes this, *We teach that al Prieſts ſhal blot out al ſuperſtitions of the Gentiles, and we forbid Wilweorthunga.* Which is there tranſlated in *Latin, Fictas ad libidinem adorationes*, with a Marginal reference to this ἐθελοθρησκεία, *Col.* 2. 23. But learned *Hammond*, to avoid the force of ſo great a Teſtimonie againſt Wil-worſhip, for *Wilweorthunga* would read it *Welweorthunga*, i. e. *Wel-worſhip*; it being, ſaies he, commun then to worſhip *Wels*. But this is too poor a gloſſe to need confutation: yea he himſelf grants in his Annotations on this Text, 'That the Phariſees pride and 'boaſting was cenſured by Chriſt; and their forming thoſe vo-'luntarie acts of Devotion into precepts, and entring them in-'to Books, and ſeparating themſelves from al that did not per-'forme their ſevere preſcriptions, rendred them *Phariſees*, and 'divided them from the *Haſidei*, &c. By which he grants, that the impoſing human inventions is Phariſaic Wil-worſhip, and the cauſe of needleſſe ſeparation or diviſion. But it's evident, that our Apoſtle here ſtrikes at the very root of al bodily Abſtinences and Severities, which he cals *neglects of the Bodie*; affirming, that they were but ἐθελοθρησκεία, *Wil-worſhip. i. e.* the original Idea of al theſe externe Mortifications was ſome *Pythagorean* Dogmes, Inſtitutes, and Canons, as *v.* 8, 16, 20, 21, 22. Whence the ſuperſtitioſe Phariſees tranſcribed al their, as alſo the fabuloſe *Gnoſtics* and *Monkes* al their bodily Severities, in order to workes of Supererogation and Merits. For it's evident, that nothing can ſtabliſh a foundation for workes of Supererogation and Merits, but ſome ἐθελοθρησκεία, *Wil-worſhip*, or ſomewhat not commanded: and no *Wil-worſhip* has more ſuited with the palate of proud *Phariſees*, *Gnoſtics*, and the ſons of Antichriſt, than the *Pythagorean* δεισιδαιμονία, which by reaſon of its many *externe Severities* ſeemed moſt expedient to build human Merits and Satisfactions upon. Of which ſee more *C.* 1. §. 7. And farther, that Antichriſt's *Eccleſiaſtic Canons* for the ſtabliſhing *Merits* and *Satisfactions* is but ἐπίνοιαις, or μίμησις, an *Imitation* of the *Pythagorean* δεισιδαιμονία, or *Wil-worſhip*, appears by what

2 Tim. 4. 4. *Grotius* laies down, 2 *Tim.* 4. 4. *And turne aside to Fables.* ἐπὶ ὑ τὰς μύθους. 'These Fables are concerning the Expiations of Sins, 'taken from the *Chaldean* and *Orphic* Discipline: Amongst which 'Sea-water had the first place, then fountain-water, *Scilla*, *Sul-'phur*, *Bitumen*, &c. The *Orphic* Discipline, which *Grotius* here mentions, takes in also the *Pythagoric* which was but a branch
2 Tim. 3. 13. thereof. And so *Grotius* on the foregoing, 2 *Tim.* 3. 13. πλανῶντες καὶ πλανώμενοι, *deceiving and being deceived.* These Doctors, '(saies he, meaning the *Gnostics*) who deceived the people, were 'themselves deceived by the Philosophers, 'specially by the *Py-'thagoreans*, of whom there were many at *Ephesus*. And it is apparent, that the whole of *Pythagoras*'s Discipline was calculated to lay a foundation for human Expiations, Satisfactions, and Merits: whence Antichrist did the more chearfully close with it, as most proper to stablish his workes of *Supererogation* and *Merits*. 1 *King.* 18. 28. We find the Priests of *Baal* cutting and lancing themselves as the sons of Antichrist now do: and therefore, *Levit.* 19. 28. & *Deut.* 14. 1. God forbids these Rites; because abused to *Demon-worship*. We find also in *Cicero de leg. lib.* 2. *Sect.* 46. *That our merits carrie us to Heaven*, as *Bochart* observes. Indeed this Doctrine of human Merits found too much footing amongst the Fathers, specially *Origen*, who being of the *Alexandrine Schole*, affected too great a mixture of *Pythagorean* and *Platonic Dogmes*, and amongst others this of *Merits*, (as in the foregoing *Chap.* 1. §. 8.) which opened a dore to Antichrist, for the introducing his *Canonic Satisfactions*, *Merits*, *Indulgences*, &c.

Antichrists Purgatorie from the Philosophers ἐκπύρωσις.

§. 11. Antichrist's *Purgatorie* and prayers for the dead is another piece of δεισιδαιμονία, which he introduced, ἐν ὑποκρίσει, *in Imitation* of the *Pythagorean*, *Platonic*, and *Stoic* ἐκπύρωσις, *Purification of Souls by fire after death*. That the *Pythagoreans* and *Platonistes* held some kind of *Purgatorie* or Purification of Souls separated, has been before hinted. This they called ἀναπύρωσις, *Purification of the soul by fire*; which the *Stoics* termed ἐκπύρωσις. That the Purgatorie so much defended by the *Devoti* of Antichrist, is indeed but an *Imitamen* of the *Platonic* ἀναπύρωσις, or *Purgation of the soul by fire*, brought into the Primitive Churches by *Origen*, we have before *B.* 2. *C.* 1. §. 8. intimated. And to make good this charge we may consult *Origen*'s Comments on *Exod. Hom.* 6. *Psal.* 36. *Hom.* 3. & *Luk. Hom.* 6. Where he would needs persuade

perſuade men, *That both Believers and Infidels muſt paſſe through that fire, which at laſt ſhal conſume the world.* This opinion was followed by his Sectators, the *Oreginiſtic* Monkes of *Egypt*, yet condemned by the Orthodoxe. But theſe diſputes touching the condition and Domicile of Souls after death, came to be multiplied: and about the year 400, many had their minds corrupted with thoſe fabuloſe *Platonic* Philoſophemes, *That the ſouls of men were purged in a certain place, before they were taken into Heaven.* Yet theſe Sentiments were laid down only as *Problemes* to be diſputed, not in forme of Dogmatic Articles, as it's wel obſerved, *Traite des Ancien. Ceremon. pag.* 64. That the Antichriſtian Purgatorie is but an Imitamen of the *Platonic* Purgatorie wil be evident to any that takes a view of *Plato*'s Idea thereof: who in his *Phædo, pag.* 113. treating profeſſedly of the threefold ſtate of Souls after their ſeparation from the bodie, namely of the righteous in bliſſe; of the deſperately wicked in *Tartarie*, or the *Stygian* lake; and of thoſe who are wicked, but curable in a temporary *Tartarie*; he addes concerning theſe two laſt, *But if by reaſon of the magnitude of their ſins they may ſeem incurable, then an agreable deſtinie caſts them into Tartarie, whence they never get out. But ſuch as happen to be curable, though obnoxious to great ſins, on theſe there is laid a neceſſitie of falling into Tartarie; but after they have continued there one year, the Lake caſts them out again.* Thus *Plato.* Where he evidently makes mention of a *Temporarie Tartarie*, (diſtinct from the eternal fixed Tartarie of ſuch as are incurably wicked) which exactly anſwers to the Popiſh *Purgatorie*, or *Temporarie Hel.*

Plato's τελεταὶ *or Sacrifice for the dead.*

Now ſuch as were in this *Philoſophic Purgatorie* or *Temporarie Tartarie*, that they might have the more ſpeedy egreſſe or diſmiſſion thence, *Plato, Repub. lib.* 2. tels us, *That there were certain* τελεταὶ, i. e. *myſterioſe, ſumtuoſe ſacrifices offered for them.* And that this is the proper import of *Plato's* τελεταὶ, *Teleta*, is made evident by *Ludovicus Vives*, on *Auguſt. Civit. lib.* 4. *cap.* 31. *Suidas*, '(ſaies he) affirmes, τελετὴν, *Teletam*, to be the greateſt and moſt 'ſumtuoſe of al the myſterioſe Sacrifices; ſo called becauſe the 'greateſt part thereof was conſumed. For τελεῖν ſignifies *to con-* 'ſume; although it ſignifies alſo to *perfect*: and therefore there 'are ſome who thinke theſe *Teletæ* to be ſo called; becauſe they 'were the moſt perfect Sacrifices, to which there was nothing 'wanting. Such were the Sacrifices of the Sun and Moon, and

'of *Bacchus*, and some Expiations, by which the sins not only 'of private persons, but also of Cities, and of the Dead, as wel 'as of the living, were purged away by Sacrifices, plaies, and 'al kind of sportes; which Sacreds were called *Teletæ:* and so 'Plato, *Repub.* 2. affirmes, *That these Teletæ belong only to the dead,* 'and thence so called, *namely from* τελευτήσασι, *being Sacrifices appoin-* 'ted to deliver us from the infernal sufferings, or the *Temporarie* 'Tartaries. By which it's evident, that *Plato* his τελεταὶ, were no other than certain Sacrifices performed to ransome mens Souls out of the *Temporarie Tartarie*, or *Purgatorie.* And further, that these *Teletæ*, or Sacrifices for the Dead, were part of their δαιμονολατρία, *Demon-worship* is manifest, by what *Plato* mentions thereof in his *Symposium*, *pag.* 202,203. where having discoursed at large of *Socrates*'s Demon, his original nature and office, both to conveigh the *Gifts* and *Commands* of the Supreme God to men, and the *prayers and sacrifices* of men to the supreme God, he addes this as one, καὶ τὰς τελετὰς, *and the Teletas, &c.* So that the *Teletæ* or *Sacrifices for the Dead* did in a more peculiar manner belong to their *Demon-worship.* Moreover *Virgil* (*An.* 5, 6.) teacheth clearly a Purgatorie and prayer for the dead, as *Bochart*, *Contre Veron*, *P.* 3. *C.* 25. *S.* 4. *Art.* 1. hath observed. By which it is evident, that Antichrist's Purgatorie, Sacrifices, and Prayers for the dead are al but ἐν ὑποκρίσει, (as 1 *Tim.* 4. 2.) *in imitation* of the Philosophers *Purgatorie* and *Teletæ*, or Sacrifices and prayers for the dead, their being delivered out of the *Temporarie Tartarie* or Purgatorie.

Now to inquire a little when and how these Pagan τελεταὶ, or *sacrifices for the dead*, were introduced into the Christian Churches; we are to take notice that something hereof was found in them very early; and that out of a symbolising humor, thereby to induce the Gentiles to an embracement of the Christian Religion; as we find it in *Cyprian*, *l.* 3. *Epist.* 15, 16. *Tertul. de Moneg. Origen l.* 3. *in Job. & August. Epist.* 78. And the manner how they were introduced seems this: After the death of any Christian, specially if a Martyr, the following year on the day of his departure they made public Commemoration in the public Assemblie, of his Faith, Christian Exploits, and Divine Assistances vouchsafed to him; with prayers to God, that he would vouchsafe them the like good issue. Then the Parents or Friends of the Deceased, to render the Commemoration more solemne, presented to the Church, or to the Poor of the Congregation then present, a quantitie

titie of Bread and other food. Many also to keep alive their memorie in the Church, would leave on their last Wil and Testament certain Legacies to be paid annually on the day of their death. And such were the foundations of these Anniversary Commemorations. Yet these Offerings were looked on in those Primitive Churches, not as Expiatory Sacrifices, but only as Memorials of the Faith and Christian Courage, with other good deeds of their deceased friends, as we are assured, *Traitè des Ancien. Ceremonies, l'an* 200. *p.*20. But lastly to confesse the truth, it is certain that many of those Primitive Christians, at least in the third and fourth Centuries, did too much symbolise with the Gentiles Dæmon-worship, and particularly in these their τελεταὶ, or *sacrifices for the dead.* This is incomparably wel explicated by *Is. Casaub. Exer.* 16. *N.* 43. where he shews, that these Sacred τελεταὶ, *Teletæ*, were in use among the *Grecians*, who performed their chief Sacreds by Night: and they were various, some greater, some lesser. They were called μυστήρια, *mysteries*; and the operation of these Sacreds was named μύησις, as they who partaked of them, were said μυεῖσθαι, τελεῖσθαι, &c. The scope of these Sacrifices they called τέλος, *the end* or *consummation*. This end they interpreted the perduction of the Soul to that state, in which it was before its descent into the Bodie. So *Olympiodorus, in Platon. Phædon*, Σκοπὸς τῶν τελετῶν ἐστιν εἰς τέλος ἀναγαγεῖν τὰς ψυχὰς ἐκεῖνο, ἀφ' οὗ πρώτως ἐποιήσαντο κάθοδον, ὡς ἀπ' ἀρχῆς. *The scope of these Teletæ is to reduce souls to that end, from which they at first descended as from its principe.* By which it's evident that they looked on these τελεταὶ, *Teletæ*, to be as *Purgatories* for the purifying of the Soul. Thence *Augustin, de Trin. l.* 3. *c.* 10. saith, *That Satan hath cast deluded souls headlong into Hel, by promising the purgation of their souls, by those which they cal* τελετὰς, *Teletas.* Which gives us a great account of that Antichristian *Purgatorie*, so much pleaded for by the Sectators of Antichrist, and taken up by them in Imitation of those Pagan *Teletæ*. Of which see more *Court Gent. P.* 1. *B.* 2. *C.* 9. §. 10.

This *Philosophic* ἐκπύρωσις, or *Purgatorie*, began indeed very early to gain footing in the Churches of Christ, and as we need no way dout had its foundation from the *Schole of Alexandria*, where the *Pythagorean* and *Platonic* Philosophie was then in great vogue; whence *Origen*, with many other pieces of Demon-worship, sucked in this also of *Purgatorie*, *Sacrifices*, *and Prayers for the Dead*; which the Monkes his successors afterwards digested and improved; *Antichristian Purgatorie from the Schole of Alexandria.*

ved; and at last Antichrist stablished and confirmed by his *Eccleſiastic Canons*, as before. These Antichristian *Teletæ*, or Sacrifices and Prayers for the Dead, were come to some maturitie even in *Augustin*'s time; for he *de Civit. Dei, l.* 8. *c.* 26, 27. tels us 'of certain 'superstitious persons, who carried their Junkets to the Graves 'of Martyrs, and there made their prayers, *&c.* And the Author of *Traitè des Ancien. Cerem. pag.* 39. affirmes, that about the year 380, there was a considerable progresse made in Prayers for the Dead. And the same Author, *pag.* 44. shews us, how the Vigils or Watchings of the Dead, as also the usage of Singing and Tapers at their Burials was brought into the Church about the year 400, as before. Hence also sprang the *Passing-Bel* (as they cal it) at the Soul's departure out of the bodie; which is alwaies in the *Roman* Church attended with Prayers. Lastly, al Funeral-treatments, Orations, Sermons, Prayers at the Grave, so much in request in the *Roman* Church, seem al to be ὑποκρισις, or μιμησις, of these Demon τελεται, *Sacrifices and Prayers for the dead*, thereby to redeem their Souls from *Purgatorie*, &c.

SECT. IV.

Papal Primatie and Traditions from Ethnic Philosophie.

Antichrist's Canonic Primatie an Imitamen of the Pagan.

§. 1. ANother piece of Antichrist's Canon-Law is that which concernes his *Canonic Papal Primatie*, which we may reckon also as a part of his Δαιμονολατρεία, foretold 1 *Tim.* 4. 1. For, as *Mede* wel observes, the whole of Antichristianisme is comprehended under this Prophetic character of Antichrist. And indeed, that the whole of Antichrist's Primatie is but ὑποκρισις, or an *Imitation* of the Pagan Primatie stablished at *Rome* and elsewhere, is evident from the confession of his own Canon-Law: for *Decret. part* 1. *Distinct.* 21. *Edit. Colon. an.* 1631. *pag.* 62. I find (according to this exact Version) these very words: *Amongst the Priests there is some difference kept, so that some are called simple Priests; some Arch-Presbyters; some Chorepiscopi; some Bishops; some Arch-Bishops; some Metropolitans; some Primates; some Patriarches; some* [*summi-Pontifices*] *high Priests* or *Popes. This difference was introduced chiefly from the Gentiles, who called their Flamens, some Arch-flamens, others Proto-Flamens.* Thus the Canonist: who indeed gives us a good *Genealogie* of al their *Canonic Primatie.* I find this wel observed by learned *Bochart, Contre Veron, part.* 3. *Paragr.* 86. *cap.* 23. *pag.* 883. 'To the Ceremonies of the *Jewes* they have joined

'ned thoſe of the Pagans. It is upon this Model that they have 'built al their *Papal Hierarchie*, &c. I find the like obſervation in *Grotius*, *de Imp. Sum. Poteſt. cap.* 11. *pag.* 350. 'It may be demanded by what exemple chiefly the Epiſcopal dignitie was introduced into the Church? That there were Degrees of Prieſts amongſt the Gentiles is moſt evident. Neither was this a new cuſtome, or proper only to the *Greeks*, and their Deſcendents, as the Diſcipline of the *Druides* teacheth us. *The Druides*, ſaies *Cæſar*, *have one Preſident, who has the chiefeſt autoritie amongſt them.* Alſo that the Preeminence of the Metropolitan Cities in Sacreds was very ancient, *Thucydides* teacheth us, who ſpeaking of the *Corcyreans*, Colonies of the *Corinthians*, ſaies, *there were the chief Rulers of the Prieſts.* On which place the ancient Scholiaſt addes, *It was the cuſtome to take the chief Prieſt from the Metropolis. Strabo* makes mention of *one chief Prieſt* of the *Catti*: and *Marcellinus*, *of a chief Prieſt* amongſt the *Burgondians*, &c. Thus *Grotius*. So *Bochart* tels us, there were Prieſts in *Phrygia* called *Galli* and *Archigalli* as before, *S.* 3. §. 9. of this Chapter. By which it is evident, that the Pagans generally had an *Hierarchie*, and one chief Prieſt over the reſt: and it is apparent, that the *Papal Primatie* was but ὑπόκρισις or μίμησις, an *Imitation* of the Pagan; which wil farther appear by the following particulars.

Druidibus præeſt unus, qui ſummam inter eos habet autoritatem. Cæſ. Comm.

1. This Papal Primatie began at *Alexandria*; which as it was the chief Seminarie of Pagan Philoſophie and Demon-worſhip, ſo alſo the fruitful womb, wherein al the principal Parts and Lineaments of Antichriſt received their firſt conception and *Formation*. And amongſt other Parts of this Man of Sin, his *Head*, which conſiſtes in his uſurped Primatie, was alſo formed in this Philoſophic Church or Schole of *Alexandria*. Thus much I gather from *Grotius* his *Gallic* Epiſtles, *Epiſt.* 162. *pag.* 397. where proving, that *Clemens*'s Epiſtle to the *Corinthians* was genuine, he gives this as one argument, namely, 'That he never makes any mention of that ex'travagant Authoritie of Biſhops, which, by the cuſtome of the 'Church, began after *Marke's* death to be introduced at *Alexan*'dria, and by that exemple elſewhere, *&c.* Thus we ſee that *Papal Primatie* began very early in this Philoſophiſing Church at *Alexandria*, ſoon after *Marke's* death; and we may preſume from their too great ſymboliſing with that *Pythagorean Platonic* Schole in point of Diſcipline. Neither is *Grotius* ſingular in this his obſervation,

Papal Primatie began at Alexandria in imitation of the Philoſophers Scholes.

tion, for *Jerome* long ago obſerved the ſame, who makes *Heraclas* and *Dionyſius* in *Alexandria*, the firſt Authors of advancing one Miniſter above another in power, about the year 140. And a learned Divine aſſures us, *That* Julianus *Biſhop of* Alexandria *was the beginner and breeder of Dioceſan Government, which came in by little and little*, &c. Yea ſo ſpeedy was the growth of this Antichriſtian Primatie at *Alexandria*, as that at the Council of *Nice* it arrived to a Patriarchie.

2. *The chief Seat of Papal Primatie at Rome, and that from imitation of Pagan-Rome.*

§. 2. But albeit the Papal Primatie had its firſt conception and *Fomentation* at *Alexandria*, yet its chief *Nurſerie* and *Throne* was at *Rome*: for here, according to Divine prediction, Antichriſt, *that Man of Sin*, and Head of this *Papal Hierarchie*, has his main ſeat and reſidence. Now that the whole of this *Papal Hierarchie* ſtabliſhed at *Rome* was but ὑπόκρισις or μίμησις, *an Imitation of Pagan Hierarchie*, or rather Demonarchie ſtabliſhed at *Rome* and elſewhere, we ſhal prove by its Parts.

1. *The Popes Supremacie an Imitamen of the Pagan Empire.*

Firſt, The Head of this *Papal Primatie* is the Pope, the whole of whoſe uſurped Dignitie and Primatie is but an *Image* of, and extract from the *Demonarchie* or *Hierarchie* of the Pagan Emperors, as it wil eaſily appear to any that ſhal conſider, how exactly parallel they are. Touching the firſt ſtabliſhment of the *Roman* Hierarchie by *Numa*, *Plutarch* gives us a good account in the Life of *Numa*. 'Numa Pompilius, ſaith he, erected the *Pontific College*; 'and he himſelf was the firſt *Pontifex*; the chief of thoſe *Pontifices*, whom they cal the *great Pontifex*: Who has the dignitie and 'autoritie of the *High Prieſt* and Maſter of the *Pontific Law*; who 'was to ſee that none brake the ancient Ceremonies, nor brought 'in any new thing into Religion; but that every one ſhould be 'taught by him, how they ſhould ſerve the Gods, *&c.* And has not the Pope aſſumed the very ſame Pontific Dignitie both Name and Thing? Has he not aſſumed the very Name of *Pontifex Maximus?* and is he not Maſter of the *Pontific Law*, or the *Eccleſiaſtic Canons?* Does he not take upon him to teach every one how they ſhould ſerve his *Demon-Gods*, or Saints? Again *Auguſtin*, *de Civit. l.* 15. *c.* 15. tels us, 'That the *Romans* made *Romulus* a *Flamen*; 'which was a ſort of Prieſthood ſo excelling in the *Roman* Sacreds, '(witneſſe the *Apex*) that they had only three *Flamens* inſtitu-'ted to the three Gods; the *Diale*, to *Jupiter*; the *Martiale*, to '*Mars*; the *Quirinale*, to *Romulus*. *Ludovicus Vives* on this place, explicati g what this *Flamen* dedicated to *Romulus* was, tels

tels us, 'That amongst the Orders of Priests, *Numa Pompilius* 'made some, which he called *Flamens*; whose chief Ensigne was 'an *Hat*, as the Bishops now, wherein there was a *thread of white* '*wool*; whence they were called *Filamines* from *fila lanæ*. And then as for the *Apex*, which *Augustin* makes mention of, *Ludovicus Vives* gives us this account, 'That it was in the *Flamen*, that 'which covered the Head, namely the *fila lanea* or *Cap*. This '*Apex*, addes he, the *Romans* gave to none but their chiefest 'Priests, as now the *Mitres*. So *Lucan*, *Et tollens Apicem genero-* '*roso vertice flamen*. And has not the *Roman* Bishop the very same dignitie and primatie, as it has been already observed, §. 1? Is he not the *Proto-Flamen?* and has he not his *Mitre* exactly answering to the *Proto-flamen's Apex*? But to carrie on this parallel a little farther; the *Roman* Emperor, (as we just now observed of *Numa Pompilius*) reserved to himself the Title and Dignitie of *Pontifex Maximus*, the *Great High-Priest*; by virtue whereof he was *Head in al maters Ecclesiastic, as wel as Civil*; and had an absolute dispositon of the *Pontific Hierarchie, College*, and *Law*. This Title and Dignitie the Emperors affected 'til the dissolution of the Empire. Yea after Pagan *Rome* turned Christian, the Christian Emperors for some while retained the Title and Dignitie of *Pontifex Maximus*, both Name and Thing, 'til the Bishop of *Rome*, upon the declension of the Empire, usurped the same. Which is a good *Clavis* to that prediction of *Paul*, 2 *Thes.* 2. 7. *He who now letteth*; i.e. The *Roman* Emperor, who had the very Title and Dignitie of the *Pontifex Maximus*, which Antichrist was to be invested with, but could not obtain 'til after the dissolution of the Empire. And the event has made this evident, that the Rise and Growth of Antichrist, and his *Tyrannic Empire*, was according to the Declension and Dissolution of the Civil Empire; yea in the same measure and proportion that the later decreased, the former encreased, as it was foretold, *Revel.* 13. 1. *That he should receive his power at the same time with the ten Hornes: which were to rise up out of the broken parts of the Empire*. Thus was the generation of Antichrist out of the corruption of the Empire. Yea, that Antichrist exerciseth al the power which was exercised by the Pagan Emperor, seems clear from that part of his Character, *Rev.* 13. 12. *And he exerciseth al the power of the first Beste before him*. So *v.* 15. 2 Thes. 2. 7. *Antichrist's Character by Paul.*

But al this wil more fully appear by that Character which *Paul*

2 Thes. 2.3,4. gives him, 2 *Thes.* 2. 3,4. *That man of sin, &c.* I know *Hammond*, in his Annotations on this Text, [Note *E*] understandes by this *Man of Sin*, *Simon Magus*, and that exclusively, without any respect to the *Roman* Antichrist. So *Bellarmine* also understandes it of a *single person*, as *Grotius* after him. But this fond conceit has been already refuted sufficiently out of *Mede*, *S.* 2. §. 3. of this Chapter, and the vanitie of it wil farther appear by an explication of the parts. It is said first, ἔλθῃ ἡ ἀποστασία, *there shal come a falling away, or an Apostasie*; i.e. a total, universal, horrid Defection of the visible Church. Which cannot be meant of any particular Heretics, or Heresie in those times: (1) Because he speakes of it Propheticly as a thing to come, not then existent. (2) He here speakes of an universal and total Apostasie of the visible Church, which can't be applied to any Heresie then in being; because al the Heresies of the *Gnostics* and others then on foot were but particular, and generally disowned by the Churches of Christ, *&c.*

ἡ ἀποστασία, *That Apostasie.*

That man of sin. 2 Thes. 2. 3. ὁ ἄνθρωπος τῆς ἁμαρτίας.

2. He describes this general revolt by its *Head*; whom he cals, ὁ ἄνθρωπος τῆς ἁμαρτίας, *That man of sin.* (1) We may consider him as a *Man*, and so he is stiled, *That Man*, in a way of Eminence and singularitie, which denotes him to be such a *monstre*, as never had, nor shal have his parallel. If we have a curiositie to know [1] his *Names*, he is stiled *ver.* 4. Ἀντικείμενος, *one that opposes Christ*, or a *counter-Christ*, i.e. *Antichrist*. He is stiled also *Rev.* 13. 11. *The two-horned Beste*; and *Rev.* 16. 13, 19, 20. *The false Prophet.* [2] As for his *Ancestors*, we may run up his Gnealogie to *Cain*, and the Pharisees, from whom he received his Doctrine of Justification by Workes; to *Nimrod*, *Pharaoh*, and *Antiochus Epiphanes*, from whom he derived his Tyrannic persecution; to *Balaam*, *Barchozba*, *Apollonius Tyaneus*, and *Simon Magus*, from whom he received his Impostures and Lying Wonders; to the *Gnostics*, from whom he received his *Pythagorean* Infusions and Superstitions. Yet his immediate Parents were the *Old Serpent*, Rev. 12. 9, 15. and *Babylon* the *mother of Harlots*, or the *Apostate Church*, Rev. 17. 1,—5. [3] As for his first *conception*, it was very early, even in *Paul's* time, as 2 *Thes.* 2. 7. which *John* was more fully instructed in, as 1 *Joh.* 2. 18. [4] His *Nativitie* and *Birth*, *Cluverus* on *Revel.* 11. *Tom.* 3. *pag.* 29, *&c.* refers to *An.* 440, or thereabouts: and so he makes Pope *Leo Magnus*, the first of the Antichristian line, in whom the

the Number of the Beſte began. And indeed his Arguments to begin the Antichriſtian Tyrannie with *Leo Magnus* ſeem weighty; becauſe he was the firſt that aſſumed an Univerſal Domination, by virtue of the *power of the Keyes given to Peter*, Math. 16. 18, 19. Of which ſee more *Cluverus*. And if we begin the Birth of this Man of Sin with *Leo Magnus*, then his Deſtruction wil be about *An.* 1700. acccording to the Prophetic determination, *Rev.* 12.6,14. where Antichriſt's Duration is confined unto 1260 years. But (2) if we conſider him as *That man of ſin*, then obſerve here the abſtract for the concrete, which implies an univerſalitie or perfection both of *Parts* and *Degrees*. He is a perfect *man of ſin*, both *Extenſively* and *Intenſively*. [1] *Extenſively*, or as to the parts and kinds of ſin, he is the complexe of al manner of ſins. What ſin is there ſo flagitioſe and monſtroſe, whereof we have not ſome Idea in this Man of ſin? Doth not his Head contain al the Hereſies that were ever found in the Church? Are not the *Pelagian* Infuſions the vital ſpirits of his heart? Is he not alſo a *man of Schiſmes*? Has not his Tyrannic Domination proved the wombe of the greateſt Schiſmes in the Church? Is he not alſo a man of Idolatries and Superſtitions? Are not al the Demon-ſuperſtitions to be found in him, as *S.* 3? Is not his mother-Church ſtiled, *Rev.* 17. 1. *the mother of Harlots*, i.e. Idolatries? Yea is he not a *man of Blaſphemies*, as *Rev.* 13. 1, 5, 6? Doth he not blaſpheme the Tabernacle or Bodie of our Lord, by his Doctrine of *Tranſubſtantiation*? Are not the *Heavenly Inhabitants*, *i.e.* Angels and glorified Saints, blaſphemed by his ἀγιολατρεία, or *Saint-worſhip*? Is not alſo the *Name of God*, i.e. his Soverain Nature, Attributes, and Perfections, blaſphemed by his Idolatrie and Wil-worſhip? What is Blaſphemie, according to its formal Idea, but the diminiſhing or blemiſhing the Name and Honor of God? (1) By taking that from God that belonges to him. (2) By aſcribing that to God, that belonges not to him. (3) By aſcribing that to the Creature that belonges to God? Is he not alſo a man of *Pride*, *Ambition*, and *Uſurpation*? Can there be a more Hel-bred piece of pride, than for a poor beggerly Prieſt to exalt himſelf above al the Princes of the world, as 2 *Theſ.* 2. 4? May he not alſo be juſtly ſtiled a man of blood, as *Revel.* 17. 6? Yea is not al the blood of Saints that was ever ſhed from *Abel* to this day approved by him? Was there ever ſuch a *Murderer* found as this man of ſin, *Rev.*

11.7? And is he not likewiſe a *man of avarice or covetouſneſſe?* was there ever ſuch an avaricioſe *miſer* found as this, who meaſures al Godlineſſe by Gain? Is not the Chamber of *Rome* wel Characteriſed by one, who ſtiles it an *Infernal Golphe*, which ſwallows up al that comes to it, without ever reſunding any part? May we not alſo deſervedly terme him a *Man of Sorceries*, and *Witchcrafts*? Is not Exorciſme or Conjuration one of the prin-
Rev. 14. 8. cipal Offices of his Church? Do we not read, *Revel.* 18. 23. of
Rev. 18 23. his *Sorceries*? which we find explicated, *Revel.* 14. 8. *The wine of the wrath of her fornication.* θυμὸς here ſignifies not *wrath*, but *poiſon*, the ſame with φαρμακεία, *Revel.* 18. 23. namely thoſe poiſonous *Philtres*, or bewitching charmes, whereby the Whore of *Babylon* bewitches the Nations, in alluſion to Whores, who were wont to drinke *Philtres* to their Paramors in a Golden cup, thereby to charme their affections, as *Mede*. Again, is he not a *man of ſenſualities* and *impurities?* was there ever any guilty of ſuch uncleanneſſes both corporal and ſpiritual? O! what Luxurie, Sodomie, and al manner of Senſualitie is to be found at *Rome*, under the Throne of this Antichriſtian Beſte? And doth not al this procede from the juſt judgement of God, who uſually puniſheth ſpiritual fornication with corporal, as before? Is he not alſo *a man of Ignorance*? Is not his Kingdome ſubordinate to that of Satan, a Kingdome of Darkneſſe? Is not Ignorance ſtiled by him the mother of his Devotion? How many intrigues has he to keep his ſubjects in darkneſſe? Doth not the power of his Sceptre conſiſte in the power of darkneſſe? With what black Curſes doth he ſeal up the holy Scriptures from the peoples view? How do al his *Devoti* flie from the light of life, and turne their backes on the Sun of Righteouſneſſe? Is not Ignorance the main pillar of his Throne? What black darkneſſes covered *Europe* ſo long as this man of Sin gave Laws to it? Yea farther, may we not with juſtice terme him a man of *Atheiſme?* Whence ſprang al that *Machiavellian* Atheiſme, which like a deluge hath overflowen al *Europe*, but from the Doctrines and Practices of this man of ſin? What more potent to make men Atheiſts, than ſuch a ridiculoſe ſuperſtitioſe Religion, as that of this man of ſin? Doth not carnal Policie, which is the quinteſſence of Poperie, naturally tend to Atheiſme? Moreover, is he not a *man of Irreligion and Profaneneſſe?* Hath he not for more than 1000 years profaned the Temple of God by his Abominati-

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on of Desolation? how has he polluted al the Ordinances, Sacraments, and holy things of God? Again, may we not without injurie terme him a *man of Hypocrisie*, *Lies*, and *Deceit*? Are not Lying wonders and fabulose *Legends* the main foundation of his Kingdome, as 2 *Thes.* 2. 7, 10? Is he not said, *Rev.* 13. 11. *To have two hornes like a lambe*; *i.e.* to counterfeit the power of Christ? So 1 *Tim.* 4. 2. he is said to introduce al his *Doctrines of Demons*, ἐν ὑποκρίσει ψευδολόγων, *by the hypocrisie*, &c. as before *S.* 3. §. 1, &c. Yea what is al Poperie but a profunde *Mysterie of Iniquitie*, a complexe of Pharisaic ranke hypocrisie, a mere carnal lie? Lastly, to sum up the Idea's of Antichrist, is he not a *man of Apostasie*? Are not al the Apostasies of the Church in al Ages to be found in this man of sin? Is not this the principal reason why *Babylon* is stiled *the mother of Harlots*, Rev. 17. 5? Thus we see how he is *That man of sin extensively*; *i.e.* of al kinds of sin; the systeme and complexe of al Heresies, sins, and blasphemies, &c. It's true, there were many errors and corruptions in the Primitive Churches, and many Antichrists, as 1 *Joh.* 2. 18. yet none of them were *this man of sin*; but he is the *aggregate* and *compende* of al of them; he is as it were the Ocean, into which al those foregoing Heresies and Abominations did flow. Thus he is said to be *that man of sin*; *i.e.* of al kinds or sorts of Sin and Heresie, in whom al Heresies met as lines in their centre. [2.] This phrase, *That man of sin*, implies *an intensive universalitie*, or *perfection of degrees*; *i.e.* in whom al sins meet in their highest degree; for it is wel known, that *Abstractes speak formes*, *essences*, and *quintessences of things*. So that *Man of sin*, implies the most notorious sins, abominations, and blasphemies, enormities in the most soverain degree. Some conceive this character given Antichrist to be borrowed from the like given by the *Jewes* to *Antiochus* his Type, 1 *Maccab.* 2. 48, 62. who is there stiled, *That sinner*; *i.e.* such a sinner as outwent al that ever were. Hence the prodigiose sin of Antichrist is termed, 2 *Thes.* 2. 7. a *mysterie of iniquitie*; *i.e.* a profunde infinite abysse of iniquitie. So it's said of *Babylon*, the royal seat of this man of sin, *Revel.* 18. 5. *For her sins have reached unto heaven*; ἐκολλήθησαν, Rev. 18. 5. *i.e.* her sins following each other, and arising each from other grew so numerose and great, as that at last they reached up to Heaven, just like a pile of Wood, &c. Again, there is some *emphasis* in the article ὁ *that man*; *i.e.* καθ' ἐξοχὴν, he who is not only a disloyal servant, or a declared enemie, but a Traitor and Usurper of Christs Empire.

Empire. Oh! what a world of Treasons and Blasphemies against Christ is he guilty of, and that under a pretexte of being Christ's Vicar? In sum, if you should rake Hel, you could not find a sinner either extensively or intensively equal to this man of sin.

2 Thes. 2. 3. ὁ υἱὸς τῆς ἀπωλείας. *That Son of Perdition.*

Then follows the other part of his Character, ὁ υἱὸς τῆς ἀπωλείας, *That son of perdition. i.e.* (1) *Actively*, he who wil destroy himself, and al that adhere to him, as 2 *Pet.* 2. 1. *And bring upon themselves swift destruction.* Antichrist's Perdition shal arise out of his own bowels; he shal perish in and by his own designes, endeavors, and oppositions. As Christ makes the necessities of his enemies to serve his Churches conveniences; so also doth he not make the oppositions of his Enemies subservient to their own ruine? Antichrist has been these twelve hundred years digging a grave to burie the Church alive; but wil he not at last fal himself thereinto, and fil up the living Churches place? Do not Antichrist and his Adherents, whiles they strike at Christ and his Members, break their own arme on that rocke? (2) Antichrist is *That son of perdition, passively*, [1] as *worthy of perdition.* So *Ephes.* 2. 3. *Children of wrath*; *i.e.* who deserve wrath. If ever any deserved perdition, this man of sin doth. In which sense *Judas* as his Type is termed, *Joh.* 17. 12. *That son of perdition.* [2] As under the *curse* of God, which at last brings perdition. So we read, 2 *Pet.* 2. 14. of *cursed Children*, or *Sons of the curse.* And is not Antichrist a son of al the Curses in the Word of God? What curse is there which belonges not to him? [3] He is the *son of that famose perdition*, so much spoken of in the Word of God, and typified by al the great Perditions of Gods Enemies: a perdition in which al other perditions meet, the perdition of the *old world*, *Sodome*, *Pharaoh*, *Babylon*, *Jerusalem*, *&c.* So *Revel.* 17. 8. it's said, *that the Antichristian Beste shal go into perdition*; *i.e.* into that famose perdition so much spoken of. [4] He is *that son of perdition*, because devoted, adjudged, sentenced to perdition, as his proper Enheritance. As the Enheritance belonged to the Son, so Perdition to the man of sin. What is said of the destruction of the *Ninevites*, Nah. 1. 9. *He wil make an utter end: affliction shal not rise up the second time*, shal be the portion of this man of sin. As *Judas* was *that son of perdition*, because adjudged to it; so the man of sin is *that son of perdition*; *i.e.* wholly devoted to perdition: it being an *Hebrew* idiome where בֶּן, *a son*, being used with a Genitive case of Appellatives, signifies such an one as is wholly given up to such a thing, as *Prov.* 31. 8.

But

But then follows Antichrist's formal Usurpation of that δαιμοναρχία, *Demonarchie*, which the Pagan Emperors assumed to themselves, *v.*4. *And lifting himself up above al that is called God*; *i.e.* Above the *Roman* Emperor, who was λεγόμενος θεὸς, *called God*, and that (1) *Truely*, though *Figuratively*, as he was appointed by God, to be his *Vicegerent* in Civil affaires. So the Scriptures cal Civil Magistrates *Gods*, Psal.82.1. *I said ye are Gods, &c.* in this sense the Emperor was truely called God. But this seems not the whole or chief import of this phrase here. Wherefore 2) by *called God*, we may understand the abused sense and opinion which Parasites and the vulgar people had of their Emperors, to whom they ascribed a *Divinitie*, specially after their decease. For we must know, that the *Roman* Emperors generally affected the title of *Gods*; and such as were deserving amongst them were estimed as such, specially after their death, passing for *Demons*, *Deastri*, or *Medioxumi*. Such were *Romulus*, *Numa*, *Julius Cæsar*, and the rest of the more noble Emperors reputed. Now it's said, *that Antichrist should lift himself up above al that is called God*; *i.e.* he should usurpe al that pretended *Hierarchie* or *Demonarchie*, which the Emperor, as *Supreme Head* in al *Maters Civil* and *Ecclesiastic*, assumed; yea he should lift up himself at an higher pitch of usurped Empire, than ever the Emperor either as Civil Magistrate, or as *Pontifex Maximus*, affected. So much ὑπεραιρόμενος, *lift up*, notes. Some render the particle ἐπὶ, *contra*, *against*: the meaning is the same. That this is the proper import of the words, appears by what follows, ἢ σέβασμα, *or that is worshipped*: the *French* renders it, *Divinitie*. The *Greek* signifies whatever is in any soverain degree reverenced, be it Civil, be it Religiose. (1) It signifies that Civil worship which they gave to their Emperors: whence al the Emperors after *Octavius* were called σεβαστοὶ, *Augusti*, (which is of the same origination and import with σέβασμα in this place.) So *Act.* 25. 21. σεβαστοῦ, *Augustus*; and *v.* 25. σεβαστὸν, and *Act.* 27.1. σεβαστοῦ. *Augustus* signifies *Illustrious*, from αὐγὴ, *the lustre of the Sun*. (2) Σέβασμα signifies also *Religiose Worship*, (from σέβω, *to worship*, and this from שבח, *Sabah* to *celebrate*), which the Emperors affected as wel as Civil. Whence the *Roman* Emperor was usually stiled *Divus Augustus*, and so worshipped as a *Demon* after his death. And that this is the genuine import of the words is acknowleged by *Milletere*, (after his Apostasie to the *Roman* Church) *Positiones* xii. *Romæ proponendæ de fide propag. Posit.* 3.

2 Thes. 2.4. λεγόμενον θεὸν. *called God.* *The Roman Emperors called Demons.*

σέβασμα.

The Emperor called σεβαστὸς, i.e. *Divus Augustus.*

'Paul

'*Paul* (saies he) pointes out to the believing *Thessalonians* the son 'of perdition by these characters, 2 *Thes.* 2. 4. *That he exaltes* 'himself against al that is called God, ἢ σέβασμα, & *Augustum*. 'This is the proper name by which the Emperors were called, 'σεβαστὸι, *Augusti*. The ordinary name of the Emperor was *Di-* 'vus *Augustus*, *Saint Augustus*; which is formed of those two 'words used here by the Apostle θεὸς, ἢ σέβασμα. Thus *Milletere*, who here sufficiently laies open the nakedness of his Father the Pope, who has indeed fully made good our Apostles character, in exalting himself above the Pagan Emperor, who was by his flaterers and the superstitious people *called* and *worshipped as God*, or as one of their *Divi* and *Demons*. And is not the Pope indeed called *Sanctissimus Papa, the most holy Pope*; which is the very name the Gentiles gave their supreme God *Jupiter*. So *Bochart*, *contre Veron*, *pag.* 883. 'This name *Papa* is given him *from that amongst the Pagans: Jupiter was called Pappas*, i.e. *Father*. So *Jupiter* is by *Muis* derived from the *Hebr.* יה, *jah*, and πατὴρ, *Father*. יה, *jah*, being pronounced by the *Grecians* first ἰα, and then ἰευ, whence *Ju-pater*, *Father Jah*: whereunto *Pappas*, and *Papa* answer.

The Pope above the Emperor.

Neither does the Pope affect the name only, but also the *Divinitie* of a Pagan *Demon-God*; and that in an higher degree than ever the Pagan Emperors did. For (1) does he not pretend to an extraordinarie Sanctitie and Divinitie, more than ever any *Divus Augustus* did? (2) Does he not affect and usurpe an *absolute Supremacie* both in *Civils* and *Ecclesiastics*, beyond what the Emperor either as Civil Magistrate, or as *Pontifex Maximus* assumed? (3) Does not the Pope assume a power of making *Demons*, or *Saint-Mediators*, more than ever any Emperor did? (4) Are not the Popes, at least some, Canonised as Saints, and so worshipped, as Demons were? (5) Yea, are not the Popes worshipped while living with great Ceremonies, both *Sacred* and *Civil*, more than ever any Pagan Emperors were? Thus this man of sin has by his usurped δαιμονιαρχία, *Demonarchie*, exalted himself above al that is *called God or worshipped*.

Ver 4. καθίσαι, *to rule*, *votes the Popes Empire*

But then follows the description of his *Papal Throne* or *Seat*, in that phrase, *Sitteth in the Temple of God*: καθίσαι, *to sit*, according to the Scripture-Phraseologie, signifies *to Rule*, or *Preside*. So *Psal.* 110. 1. *Sit thou at my right hand*, &c. The like *Psal.* 9. 8. & 29. 10. *Revel.* 17. 15. & 18. 8. So *Thomas* renders it, *Principari*, *dominari*; and *Theodoret*, to *usurp the chief seat*. In this

this regard Antichrist is said to be a *counter-Christ*, or an Usurper of his Royal Throne; who is said, *Heb.* 1. 3. out of *Psal.* 110. 1. *To sit at the right hand of God*, which denotes his Prophetic and Regal office: for *to sit in the Schole* belongs to the *Doctor*; and *on the Throne*, to the *King*. Thus Antichrist, by *sitting in the Temple of God*, usurpes Christ's Dignitie and Mediatorie Office as *Doctor*, and *King* in his Church. *Mestrezat, de l' Eglise, liv.* 2. *Chap.* 20. *pag.* 430. refers this to what is mentioned of the King of *Babylon*, *Esa.* 14. 12, 13. *I wil sit also upon the Mount of the Congregation.* 'To sit,(saies he) in the Scripture signifies,*to* 'exercise Authoritie and Empire. And we are to remarque here, 'that the Apostle speaking of Antichrist, that he *shal sit in the* 'Temple of God, alludes to *Esa.* 14. 12, 13. where the Prophet 'represents the words of the King of *Babylon*, Glorifying him-'self in having subjugated *Judea*, &c. The Apostle therefore be-'ing about to describe the Usurpation of Antichrist in the Church, 'does it by this of the King of *Babylon*, and by his pride; in as 'much as the King of *Babylon* was the type and figure of Anti-'christ, who does that spiritually upon Religion and the Consci-'ences of men, which the other had done corporally on the 'Church of the *Jewes*, &c. *Deodate*, in his Annotations on these words, 2 *Thes.* 2. 4. *Sitteth*, &c. saith, 'That this circumstance 'is taken out of what is mentioned of the King of *Tyre*, Ezech. '28. 2. *I am a God, I sit in the seat of God*, &c. We may take in both; because they were both Types of Antichrist. Yea, we may adde hereto what is mentioned of *Antiochus*, Dan. 11. 36. *And he shall magnifie himself above every God*, &c. Also what is mentioned of the *Roman Emperor*, Mat. 24. 15. That he should set up his *Abomination of Desolation* in the Temple of God. For al these Pagan Monarchs were, by reason of their bloody Persecution against the Church of God, Types of Antichrist his Spiritual Domination in the Churches of Christ, by virtue of his usurped δομινατρία, or ἐξουσία. Yea indeed this Tyrannic persecution of Antichrist in many regardes excedeth al those former Persecutions of the King of *Babylon*, *Tyre*, *Antiochus*, and of the *Roman Emperors*, against the *Jewish* Church. So *Augustin*, *de Civ. l.* 18. *c.* 52, 53, &c. tels us, 'That this last Persecution under 'Antichrist which he cals the *Eleventh*, would be of al the worst.

Heb. 1. 3.
Psal. 110. 1.
Esa. 14. 12, 13.
Ezech. 28. 2.
The King of Babylon, and of Tyre, also Antiochus and the Roman Emperor, Types of Antichrist.
Dan. 11. 36.

Εἰς τὸν ναὸν, *in the Temple.* εἰς, may be understood here (1) *Subjectively*, *in*, as we translate it, for his ruling in and over the *In the Temple of God.*

Church of Christ, not as an open enemie, but under the pretexte of being Christ's *Vicar*: and so it denotes the difference between the Usurpations of Pagans, *Nebuchadnezar*, *Antiochus*, and the *Roman* Emperors, who ruled over the Temple of Christ, but not *IN* it, as Antichrist, whose Tyrannie is not externe and open, but interne, and under pretexte of a Vicarious power from Christ, *Revel.* 13. 11. This Man of sin is not a bare-faced, but Masqued enemie. (2) We may render εἰς *contra*, *against*. Antichrist's sitting in, or ruling over the Church, being in order to its ruine. Thus *Mestrezat* renders, εἰς τὸν ναὸν τοῦ Θεοῦ, *against the Temple of God*, *i.e.* 'Antichrist shal by his Empire ruine the Church Spiritually, as the King of *Babylon* did it corporally: for it is a sitting 'or Domination for ruine, as it arrives from a cancer on the 'bodie. (3) *August. de Civ. l.* 2. *c.* 19. gives this glosse hereon: 'We need no way dout, but that in this place, 2 *Thes.* 2. 4,—11. 'The Apostle speakes of Antichrist, *v.* 4. he saies not, *in the Temple of God*, but *for the Temple of God*; as if he were the Temple 'of God, which is the Church; as we are wont to say, *sedet in amicum*, *he sits for a friend*, *i.e.* as a friend. Though this be a truth, yet I conceive our commun version is most authentic, which also comprehendes both the former: For Antichrist *sits in the Temple*, or Church of God, as an absolute Monarch, or *counter-Christ*, for the Churches *ruine*, not *edification*: and thus, though his Session be *in* the Temple of God, yet is it also *against* the Temple or Church of God; yea al his Pretensions of sitting as Christ's *Vicar* in his Church, are but *Politic expedients*, by which he does more effectually ruine the Church, *&c.* That the *Temple of God* here, and else-where in the Epistles, is used as an expression of the Christian Churches, which are the Bodie and truth of that whereof the Material Temple at *Jerusalem* was but the Type and Figure, is evident from, 1 *Cor.* 3. 16, 17. 2 *Cor.* 6. 16. *Ephes.* 2. 20, 21, 22. And thus the Fathers, (as *Augustin*, &c.) generally understand

As God.

Then it follows, ὡς Θεὸν, *as God*; which seems also to refer to the description of the King of *Babylon*, *Esa.* 14. 12, 13. or of the King of *Tyre*, Ezech. 28. 2. 'For, addes *Mestrezat*, who 'ever attributes unto himself Domination over mens Consciences, 'and Empire over the Christian Church, *he sits as God*, and de-'portes himself as if he were God. And has not Antichrist usurped such a δεμονάρχια, *Demonarchie* to himself? does he not sit

on

on his Pontific Chair,(which he ſtiles St. *Peters*) in Chriſt's room? And has he not his Pontific *Sceptre* or *ſtaffe*, *i.e.* his *Canon Law*, which he ſets up in the room of Chriſt's Sceptre or Law? has he not uſurped the Keyes of Chriſt, *Revel.* 1. 18. to bind whom Chriſt abſolves, and to abſolve whom Chriſt bindes? Doth he not condemne what God commandes, and command what God condemnes? Is not that evil by his Law, which is good by Gods; and that good by Gods Law, which is evil by his? Do not al his Eccleſiaſtic Canons beſpeak him an Idol-God or Demon? So it follows, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ θεός, *ſhewing himſelf that he is God*; *i.e.* exhibiting himſelf as one of thoſe great *Demon-Idols*, which the Pagans erected in their Temples, and worſhipped as Gods; attracting to himſelf the eyes, hearts, and Conſciences of al his Adorers. Or, as the *Roman* Emperors, by aſſuming to themſelves the Title and Authoritie of *Pontifex Maximus*, did thereby virtually, if not formally, ſhew themſelves to be Gods, and ſo were called *Divi Auguſti*, and worſhipped as *Demons*, at leaſt after their death: Juſt ſo, this Man of ſin, though he does not formally aſſume unto himſelf the Name of God or Chriſt, yet virtually he *ſhews himſelf as God*, or a *Demon-Chriſt*, by uſurping the Name and Power of a *Pontifex Maximus*, of the *Head of the Church*, St. *Peter's* Chair and Keyes, *&c.*

§. 3. Antichriſt's *Eccleſiaſtic Traditions*, with which his *Canonic Theologie* or Law is ſo greatly ſtuffed, are al but διδασκαλίαι δαιμονίων ἐν ὑποκρίσει, *Doctrines of Demons in imitation*, as 1 *Tim.* 4. 1, 2. We have before *S.*2. §. 3, 4. ſpoken ſomewhat of Antichriſt's *Eccleſiaſtic Traditions*, in relation to the *Forme* of his *Canon-Law*; we ſhal now treat a little of them as they are the chief *Materials* of his *Canonic Theologie*. And indeed the main bodie of Antichriſt's *Pontific Canon-Law* is made up of certain *Eccleſiaſtic Traditions*, which he pretendes to have received down from the Apoſtles, by the hands of the Church; but to give them their true *Genealogie*, they are in truth no other than corrupt *Imitamens* of, and Derivations from the Pagan δεισιδαιμονία, *Demon-worſhip*. To make this clear, we muſt recollect what has been before mentioned of the *Pythagoreans*, (the great founders and Promotors of *Demon-worſhip*) who alwaies received *Pythagoras's* Inſtitutes as Divine Traditions, delivered to him their Maſter by the Divine Oracle. For al thoſe great Founders of *Demon-worſhip* never preſumed ſo much on their own Autoritie, as

Al Popiſh Traditions Doctrines of Demons. 1 Tim. 4. 1.

to deliver any *Inſtitute* or *Canon*, touching the worſhip of their Demons, without ſome pretenſion of Divine Tradition. So *Numa Pompilius*, *Lycurgus*, *Solon*, and al thoſe great Legiſlators pretended unto a Divine Tradition, for al thoſe *Inſtitutes* or *Canons* they delivered touching the worſhip of the Gods. *Plato* aboundes in expreſſions to this purpoſe, ſhewing, *How al their Traditions touching the worſhip of their Demons, were received from the Oracle*, as *Repub.* 5. and elſewhere. And the *Pythagoreans* had ſo particular a veneration for their Maſter *Pythagoras*, as that they looked upon al his *Inſtitutes* to be Divine Inſpirations: whence they ſtiled him, ὁ θεολόγος, *The Divine*; and judged his αὐτὸς ἔφα, a Divine Tradition, ſpecially as to ſuch things as related to their *Demon worſhip*. Now that al Antichriſt's Eccleſiaſtic Traditions, with which his Canonic Theologie aboundes, are but corrupt Derivations from this *Pythagorean* fountain, we ſhal endeavor to evince from 1 *Tim.* 4. 1. διδασκαλίαις δαιμονίων. That διδασκαλία ſignifies as wel a *Tradition* or *Canon*, as Doctrine, we have already proved, *S.* 2. §. 3. And this is very evident from *Mat.* 15. 2, 6, 9. the conſideration of which Scripture wil give us much light as to our preſent deſigne. The Phariſees *v.* 2. complain, that *Chriſts Diſciples tranſgreſſe the Tradition of the Elders*. They cal them the *Traditions of the Elders*, becauſe they pretended, theſe *Traditions* were delivered by God to *Moſes* when on the Mount, and ſo delivered by him to *Joſhua*, and from *Joſhua* handed down by the Elders ſucceding in the great *Sanedrim*. But Chriſt tels them, that theſe Traditions were not, as they pretended, of *Divine Origine*; which he proves, becauſe they make void the Commandement of God, as *v.* 3,—6. And our Savior *ver.* 9. gives the true *Genealogie* of al thoſe *Phariſaic Traditions: Teaching for Doctrines the Commandements of men.* Διδασκαλίας, *i.e.* Theſe your *Eccleſiaſtic Traditions*, which you make to be ſo *Canonic* and *Divine*, are indeed but the *Commandements of men*, *i.e. Pythagorean Dogmes* and *Inſtitutes*: for ſuch theſe *Phariſaic Waſhings and Purifications* were, with al the reſt of their Externe Abſtinences and Severities, as it appears by *Col.* 2. 20, 21, 22, 23. as before, *S.* 3. §. 10. ſee the like *Mark* 7. 2, 3, 4, *&c. Book* 2. *Chap.* 1. §. 5. Under this deſcription of the *Phariſaic Traditions* our bleſſed Lord laies open to us al thoſe *Canonic Traditions* of Antichriſt, and their origination. (1) It's true, the Sons of Antichriſt pretend theſe their Traditions to be dropt from the mouth of Chriſt, and ſo handed

1 Tim. 4. 1.

Mat. 15. 2, 6, 9.

down

down by the Churches *Oral Tradition* in al Ages: and did not the Pharisees pretend the same for their *Oral Law*, as they cal it, or the Traditions of the Elders? Would they not fain persuade us, that those *Oral Traditions* were at first delivered by God to *Moses* on the Mount, by *Moses* to *Joshua*, by *Joshua* to the *LXX Elders*, and by them in continued successions down to their dayes? Which yet Christ tels us were but the Commandements or Institutes of men, as *Mar.* 7. 8. *i.e.* as *Paul* explaineth Christ's words, *Col.* 2.8, 20, 21. of vain Philosophers; or according to 1 *Tim.* 4. 1. *Demon-Dogmes, Canons and Traditions.* (2) The Sons of Antichrist adorne and dignifie their Canonic Traditions with al manner of illustrious Titles of honor: and did not the *Pharisees*, and their successors the *Talmudistes*, dignifie their Oral Traditions with as splendid Titles of honor? Do not both one and t'other estime it a far greater sin to break a Tradition of the Church, than to violate the Law of God? (3) Antichrist commandes that al his Canonic Traditions be swallowed down with an implicite faith, albeit never so contradictorie to commun sense, reason, and Divine faith: and did not the Pharisees and their Sectators the Rabbines enjoin the same? So *R. Sal. Jarchi*, on *Deut.* 17. 11. *Thou shalt not*, saith he, *recede from the words of the Elders, albeit they should say unto thee, that thy right hand is the left, and thy left the right.* (4) The Pope doth anathematise al those that violate his Traditions: and did not the Pharisees of old, as the Rabbines do the very same? O! what an exact parallel is there between Pharisaic and Antichristian Traditions! Thus we see how these *Demon-Doctrines* or Traditions, which Antichrist's *Canonic Theologie* is ful of, owe their origine to the *Pythagorean Demon-Theologie, Canons*, or *Traditions*. Mark 7. 3.

§. 4. To conclude this Argument touching Antichrist's *Demon-Dogmes, Traditions*, and *Canons*, we have sufficiently proved, that the whole of Antichrist's *Canonic Theologie* is but *imitation* of Pagan *Demon-Doctrines* and *Canons:* We have also proved, that these *Demon-Dogmes* and *Institutes* were formed and shaped into a *Natural Theologie* by the Philosophers, and principally by the *Pythagoreans* and *Pythagorising Platonistes*. It's true *Orpheus, Homer* and *Hesiod* were the first that brought in Demons, and Demon-worship into *Grece*; but yet we must know, 'twas the Philosophers that formed and shaped these *Doctrines of Demons* into a complete bodie of *Natural Theologie*, constituting these Demons as Mediators with the supreme God, &c. For the Poets, *An ἀνακεφαλαίωσις of this Chapter.*

Homer,

Homer, &c. confound their Demons with the supreme Gods: so *Homer* cals *Jupiter* a *Demon*; as *Iliad.* α he saies, *Jupiter*, μετὰ δαίμονας ἄλλους. And *Plutarch*, *de cessat Oracul.* tels us, *that Homer made no difference between the Gods and Demons.* It was indeed the Philosophers, *Pythagoras*, *Plato*, &c. those Founders of, θεολογία φυσικὴ, *Natural Theologie*, who formalised and shaped this δαιμονολογία, *Demonologie*, into its proper *Forme* and *Figure*; which afterwards the *Pythagorising Platonistes* of the *Alexandrine* Schole, *Ammonius*, *Plotinus*, *Porphyrie*, *Jamblichus*, *Proclus*, &c. *reformed* and *refined*; so that it became a fit Idea or image for *Origen*, and his adherents the Monkes of *Alexandria*, to forme and fashion the first lineaments of Antichrist's διδασκαλίας δαιμονίων by: out of which Antichrist himself, when he came to the stature of a perfect Man of sin, extracted al his ἀγιολατρεία, with al the other parts of his *Demonologie* or *Canonic Theologie*, according to 1 *Tim.* 4. 1. Rev. 9. 20. compared with *Rev.* 9. 20. Δαιμόνια, *Demons*, *i.e.* saies *Mede*, *Deasters*; consecrated both of Angels and dead men, to be Mediators betwixt God and Men, which the Scripture cals *Baalim*, the Act. 17. 22. like *Act.* 17. 22. ὡς δεισιδαιμονεστέρους. *i.e. Devoted to Demon-fear*, or 1 Cor. 10. 21. *worship:* so 1 *Cor.* 10. 21. ποτήριον Δαιμονίων, *i.e.* the *Demons libamen* or *drinke-offering*, as before, *S.* 3. §. 4. By al which laid together it is most evident, that al Antichrist's *Canonic Theologie* is but a reviving of the old *Philosophic* δαιμονολογία, *Demonologie*, or *Demon-Dogmes*, *Canons*, and *Traditions*, formed into a *Systeme* of *Natural Theologie*, by *Pythagoras* and *Plato*, and since reformed by the *Pythagorising Platonistes* of *Alexandria*, *Ammonius*, *Plotinus*, *Porphyrie*, *Origen*, and the rest. Yea we have demonstrated, that the whole bodie and spirit of Antichristianisme had its conception and formation in the wombe of Pagan Philosophie, and was brought forth in this Schole of *Alexandria*; which proved the Nurserie of Antichrist, and al his *Mystic*, *Scholastic*, and *Canonic Theologie*; specially (1) of Monastic Life and Institutes. (2) Of al *Pelagianisme.* (3) Of al *Demonologie* and *Demonolatrie.* (4) Of al Abstinences, Satisfactions, and Merits. (5) Of Purgatorie. (6) Of Papal Primatie, &c. By which we see how much Antichrist has been obliged to Pagan *Philosophie*, and principally to the Schole of *Alexandria*, for his Nativitie and Nurserie. Al which being superadded to our former Demonstrations from the Causes, Parts, Properties and Effects of Vain Philosophie, sufficiently prove our Conclusion touching the Vanitie of Pagan Philosophie.

FINIS.

ERRATA.

PAge 1. in Contents l. 3. l. δογματίζεδε. Item, l. 5. for 32. l. 34.
P. 2. l. 2 l. contentions.
Item, l. 6. l. δογματίζεδε.
P. 3. l. 27. l. εὐθέιεν.
P. 4. l. 1. l. τὰς.
P. 7. l. 18. l. δογματίζεδε.
P. 12. l. 21. l. ἔνεισι φασὶ.
P. 15. l. 35. l. τὸν ἐπίοντα.
P. 26. Contents, l. 5. l. συζητητὴς.
P. 27. l. 35. l. ματαιολογίαν.
P. 30. l. 37. l. συζητητὴς.
P. 31. l. 1. l. מחקר.
P. 55. l. 33. l. ἐθελοθρησκεία.
P. 58. l. 26. l. בת.
P. 67. l. 32. Scripture.
P. 71. l. 7. l. παρ'.
P. 76. l. 24. l. אנרוא.
P. 81. l. 9. l. κατ' ὀσίαν.
P. 86. l. 37. l. γλυκέα.
P. 88. l. 13. l. ἀληθὲς.
P. 90. l. 32. l. ὑπογεφὴ.
P. 98. l. 35. l. *right hand.*
P. 102. Marg. l. καταβεβαβευέπω.
P. 104. l. 35, 36. l. *we shal serve and worshíp their Sepulchres, or Shrines, as of Demons.*
P. 108. l. ult. l. solve.
P. 121. l. 21. l. הפוסקים.
P. 132. l. 18. l. τὸ ἐνδεχομένε.
P. 163. l. 12. l. ϛ. 1. *Another.*
P. 165. l. 19. l. δαιμονίων. Item, l. 22. l. ἀνθρώπων. Item, l. 26. l. of which also *S.* 4. ϛ. 3.
P. 172. l. 22. l. Propheſies.
P. 182. l. 16. l. חרס.
P. 187. l. 6. l. גדף.
Item, l. 8. l. חרף.
P. 214. l. 25. l. *Macarius.*
P. 216. Marg. l. ἐθελοθρησκεία.
P. 224. l. 35. l. l. 2. c. 15.